











Deficient May 6. 1864

LECTURES AND ADDRESSES.

BY REV. JOHN DEMPSTER, D. D.

WITH AN

APPENDIX,

CONTAINING THE FUNERAL SERMON AND MEMORIAL SERVICES OCCASIONED BY THE DEATH OF THE AUTHOR.

EDITED BY REV. D. W. CLARK, D. D.

1872

CINCINNATI:

PUBLISHED BY POE & HITCHCOCK, CORNER OF MAIN AND EIGHTH STREETS.

R. P. THOMPSON, PRINTER.

THE ST

Entered, according to Act of Congress, in the year 1864,

BY POE & HITCHCOCK,

In the Clerk's Office of the District Court of the United States for the Southern District of Ohio.

28224

EDITOR'S PREFACE.

It was our good fortune, in a casual visit to our venerable friend some months before his death, to secure from him the promise that he would make a collection of his lectures and addresses for publication. Not long after, a package containing the promised articles was received. But scarcely had we gone through them, when the sad intelligence broke upon us that John Dempster was dead. It was all the more startling from the fact that it had never seemed to enter our thought that a man of such iron will and with such large plans, in which he was still working with all the vigor of youth, could die in the midst of his unfinished work. The sudden death of the author devolved upon the editor a responsibility and a labor not anticipated at the outset. But he trusts that he has so accomplished this task as to meet the approval of the friends of the Doctor, and of the Church.

Away back, thirty years ago, we remember to have heard accounts of most thrilling scenes transpiring under the ministry of Dr. Dempster. In those times he rode around the large districts of

Central and Northern New York like a flame of fire. Immense congregations attended his ministry. His preaching swayed the masses as the waving grain bends before the gale. If those sermons could have been caught as they fell from his lips, and daguerreotyped with the living spirit with which they flowed from him, then might we have before us the living, breathing John Dempster in ail the might of his early manhood.

The best substitute is that afforded by this volume. It contains his missionary addresses and his mature thoughts embraced in his lectures to his theological students. They are marked by the peculiarities of his style of thought and diction.

As the esteemed author passed away from earth to heaven, while the work was yet in the hands of the printer, we have added an Appendix, containing the funeral discourse by the Rev. Dr. Eddy, and the memorial services subsequently had in the Clark-Street Methodist Episcopal Church, Chicago. This last feature of the work will be peculiarly acceptable to the friends of the deceased at this time; and will also be of permanent interest, as it enables us to embody much of his personal history, together with graphic delineations of his character.

D. W. C.

Western Book Concern.

CONTENTS.

I.

THE MINISTERIAL CALL: A Discourse addressed to the Members

PAGE.

of the Biblical Institute, Concord, N. H., February 23, 1854	13
,	
II.	
The Control of the Co	
THE CHARACTERISTICS OF THE AGE IN THEIR DEMANDS ON THE MIN-	
ISTRY: An Address to the Alumni of the Biblical Institute,	41
Concord, N. H., November 2, 1854	41

III.	
DIVINE PROVIDENCE: A Lecture delivered before the Members of	
the Biblical Institute, Concord, N. H	76
IV.	
TRUTH: An Address delivered before the Literary Societies of the	
Biblical Institute, Concord, N. H., November 2, 1852	127
V.	
×**•	
ON THE AUTHORITY OF THE SUPERNATURAL: An Address to the	
Graduating Class of the Garrett Biblical Institute, 1860	161
VI.	
ON THE SUPERNATURAL CHARACTERISTICS OF CHRIST: A Lecture to	
the Students of the Garrett Biblical Institute	175
3	

VII. PAGE. ON THE IMPORTANCE OF LOCATING A BIBLICAL INSTITUTE IN THE VIII. THE TEACHER'S PARTING WORD: An Address to the First Gradua-TX. MAN INDIVIDUAL-MAN SOCIAL: An Address delivered before the Literary Societies of the Upper Iowa University.............. 207 X ON THE USE AND IMPORTANCE OF MENTAL CULTURE: An Address to the Students of the Garrett Biblical Institute 225 XI. A CHARGE TO REV. DR. FOSTER: Delivered at his Inauguration as XII. A BACCALAUREATE ADDRESS: Delivered to the Graduating Class of the North-Western University for 1862...... 253 XIII. A REVIEW OF THE WESTMINSTER REVIEW: A Lecture delivered, by Request, to the Students of the Garrett Biblical Institute in 1858..... 273 XIV. CHARACTER AS CONNECTED WITH SUCCESS IN THE SACRED OFFICE: An Address to the Graduating Class of the Garrett Biblical Insti-

tute for 1859...... 293

CONTENTS.

XV.

GROUNDS OF MINISTERIAL SUCCESS: An Address delivered to the Graduating Class which had finished its Course in the Garrett Biblical Institute	
XVI.	
A MISSIONARY ADDRESS: Delivered on the Occasion of the Departure of Rev. Mr. Baume and family for India	315
XVII.	
THE FIELD OF MISSIONS: An Address delivered before the Missionary Society of the Theological Seminary of Chicago	339
XVIII.	
A Missionary Address: Delivered on the Departure of Rev. J. R. Downey and wife for India	343
XIX.	
THE MISSIONARY WORK: An Address delivered on the Departure of Rev. P. T. Wilson as a Missionary to India	355
XX.	
THE GOSPEL ONLY ADAPTED TO EFFECT MAN'S REDEMPTION: An Address delivered before the Missionary Society of Lawrence University	361
XXI.	
THE GOSPEL THE ONLY AGENCY THAT CAN ELEVATE THE PAGAN NA-	375

APPENDIX.

I. FUNERAL SERMON.

PA	GE.
PREACHED ON THE OCCASION OF THE DEATH OF DR. DEMPSTER,	
AT EVANSTON, ILL., DECEMBER 1, 1863, BY REV. THOMAS M.	
Eddy, D. D	3
II. MEMORIAL SERVICES.	
HELD IN THE CLARK-STREET METHODIST EPISCOPAL CHURCH, CHICAGO, DEC. 10, 18	63.
1. Dr. Dempster as a Minister, by Rev. F. D. Hemenway	33
2. Dr. Dempster as a Missionary, by Rev. D. P. Kidder, D. D.	42
3. Dr. Dempster as a Student and Thinker, by Rev. Henry	
Bannister, D. D	50
4. Dr. Dempster as an Instructor, by Rev. C. H. Fowler, A. M.	58
5. Dr. Dempster as a Man of Progress, by Rev. O. H. Tif-	
FANY, D. D	63

INTRODUCTION.

Dr. Bethune has well said that "he who writes successfully for America writes for the world."

It is doubtless not only the privilege but the duty of him who can write effectively to write. And as the press is now the conservator of thought, it is the duty of those who control it to seek out and seize upon words of worth and treasure them, if, after the rubbing and testing, they shall prove to be gems suitable to be labeled and laid up in the world's cabinet for the use of all who shall read hereafter. In the prosecution of these duties the following book has naturally enough resulted.

Not panegyric is needed to give permanency to a book, but rather patient submission to the wearing; for if it contain exact truths, compressed in fairest forms, it must live, and each separated sentence be entitled to its quotation marks forever; and if not, the untruth must perish, and the rest only serve as material for future thought-molders.

Methodist ministers have written few books; they

have doubtless contributed less to the general fund of literature than any other body of men of equal ability. They have had a mission to fulfill, and have labored "in earnest" to accomplish it well. Their labor has been for the salvation of souls, not the getting of gain or the renown of scholarship; to meet the present demands rather than to receive the meed of future gratitude. They have extemporized, but have not published. Hence, our most useful and efficient ministers have left us only verses instead of volumes, and shreds instead of sermons.

This has been true, in a most eminent degree, with the author. While in his active ministry he often thrilled thousands as few in any land have ever been able to do; yet these most touching and powerful sermons exist only in their undying effects. It is with greater pleasure, therefore, that this book, which a change of life-labors alone has secured to us, will be welcomed by those who best know its author. It will be an added reason for heart-felt gratitude to God for having raised up so powerful an educator among us, and directed him into that course of life "for which he justly merits the title of Founder of Theological Schools in the Methodist Episcopal Church."

The book, at this time, is opportune. The words of Bacon—"In the youth of a State arms do flour-

ish; in the middle age of a State, learning; and then both of them together for a time"—appear to receive something of confirmation by the rapidity with which books are multiplied, in the face of all discouragements, to meet the increasing demand. Especially is the demand great for books of this class. The cry is for addresses and sermons, and for such as discuss important topics, and examine the first principles of religious belief and moral action.

This book contains such a selection of missionary and literary addresses as will be most interesting as well as most profitable and precious to all.

The missionary addresses are associated with times and characters that are very dear to many, and the charges delivered to the brave young heralds of the Cross, as they have gone forth, evince such a thorough acquaintance with mission fields, such a comprehension of all their difficulties and discouragements, and such a high appreciation of their just claims and future destinies, as prove them to be the earnest utterances of one who knows, experimentally, whereof he affirms. In the tenderness and trust with which he commits his pilgrim pupils into the care of Him who holds the sea in the hollow of his hand, one reads the father as well as friend.

In the Farewell Words to the Graduating Classes are faithful warnings of errors to be encountered,

and the shams and pretensions which, in an age of activity and inquiry, it is the difficult duty of the scholar-minister to defend against.

Here are other lectures giving truer views of study and superior methods of mental culture. The student arises from their perusal fired with the fixed fact that if he would wield the weapons of Milo of Crotona in the Olympias, he must meet or bear the ox-weight upon his shoulder; like that athlete, he must begin early and labor late, avoiding the frenzy-flights and desperation which bound the giant, not-withstanding his brazen sinews and iron bones, to the tree as a prey for the wolves. Another lecture would cultivate Truth, before which Error can no more stand than Satan before the spear of Ithuriel.

Providence and science are brought to view as thoughts of God manifested in his works. The whole universe becomes a temple of the living God—the star-fields its lighted dome—the earth its altar, consecrated by the residence of the Eternal Son—the blended fragrance of flowers its incense—wind, wave, and thunder its choral harmony, and MAN ITS PRIEST AND WORSHIPER.

These writings will make one feel firmer in his belief in the great teachings of Christianity. Not that the foundation is here tested, and all its evidences elaborated, but because Suggestion marshals those proofs already in the mind, and those under the command of Recollection are drafted into service.

"Some books," we are told, "are to be tasted, others swallowed, and some few are to be chewed and digested." It is certainly true, then, that those "to be read wholly, with diligence and attention," are those written when "learning hath" passed "its infancy, when it is but beginning; its youth, when it is luxuriant and juvenile," into "its strength of years, when it is solid and reduced."

"It is strange," says Bacon, "how long some men will lie in wait to speak somewhat they desire to say, and how far about they will fetch, and how many other things they will beat over to come near it;" but no one ever applied this to the author. His power of piercing a subject to its "last analysis," and stating the results in their concisest form, has long been acknowledged.

The present volume, though not involving the abstract and metaphysical, as do most of the Doctor's writings, will yet be found to have, as a sequence of its paternity, such precision as excludes all "filling in," and makes each sentence and word in it a bearer of good.

Precision of style does not necessarily make tiresome reading, as this book will prove. Especially under the full flow of thought and feeling, animated by the fire-derived adjectives and infused zeal of the author, does it find directest avenue to the heart.

Since a Presentation of the author to the public is not demanded, and since this is a book particularly valuable to thousands of young men, it may not be, from every consideration, inappropriate that even a humble student should write its beginning—one who may experimentally say, "I know that it will breathe nobler notions of life's labors, and nerve one for a truer ministry that shall meet the demands of the age."

At least I may express the hope that each Alumnus will be so grounded in these truths as to exhibit the opposite to that student of Seneca—at one time so charming by his gentleness, and so guiltless, when first clad in the Roman purple, that he burst into tears, crying, "Would to God that I had never learned to write!" when compelled to sign a deathwarrant; but who, by vicious pleasure and persuasion, became his mother's murderer, and used his high office for the destruction of the life and liberty of the State.

Let the lessons of teachers and the love for our Alma Mater be ever among our new and necessary thoughts, and lead us in the way of patriotism and happiness to purity and heaven!

N. H. A.

EVANSTON, ILL., AUGUST 26, 1863.

LECTURES AND ADDRESSES.

I.

THE MINISTERIAL CALL:

A DISCOURSE ADDRESSED TO THE MEMBERS OF THE BIB-LICAL INSTITUTE, CONCORD, NEW HAMPSHIRE, FEBRUARY 23, 1854.

"And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them." Acts xvi, 10.

THE peculiar occurrences recorded in connection with this passage suggest the general remark, that the Divine mode of indicating human duty is almost limitless in its variety. All the reasons of this may not now be open to our scrutiny; but the fact is every-where patent to the observing eye. It appears in that whole series of instruction by which the Divine Teacher would advance the race. Every department of knowledge, whether natural or revealed, admits of the application of the principle; it regards what we are called on to believe, and what we are required to perform.

The context furnishes a striking instance of peculiar direction in ministerial duty. The minister

13

directed was St. Paul, whose whole history had been of a peculiar type. It details voices and visions in earth and heaven, by which his apostolic course of matchless heroism and success was unerringly directed.

In the instance before us, he was approached, at a midnight hour, by a spectral messenger, with a solemn request. The voice was Macedonian; it had a most sententious utterance. The language was enigmatical. It was not, "Come and preach to us the Gospel—shed on Macedonia the morning light in which you are now bathing the moral creation;" but simply, "Come over and help us." The involved meaning was understood to be, "Come and proclaim to us salvation, and expound to us the terms of its reception."

This mode of enjoining a special ministerial duty illustrates a general probationary principle—one which is applicable to the entire economy of time. What is there in all the hopes lighted up along our pilgrimage, in all the conflicts which make life a field of battle, or in all the requirements of which the entire system speaks, which involves not this principle of dim or hidden import? The certainty which flashes on moral questions, disclosing all their meaning, must appertain to another state; it can not coexist with the mingled lights and shades of this twilight abode. The single exception to this procedure is in the interference of miraculous agency. The period of this has ever been restricted

to the establishing of a new religion. When that had been accredited, voices from heaven died away—the hand of miracles was withdrawn from human affairs, and the Divine administration resumed its even and wonted tenor. This difference palpably appears in the ministerial call. The apostolic call came in no equivocal impulse, or nightly dream, or mysterious vision; but in emphatic terms, by the living voice of the risen Restorer: or it came, as to the smitten persecutor, from mid air, attended by a sound from beyond, where the thunder sleeps—by a light outvying the Asiatic sun.

But the rushing wind and tongues of fire have long since ceased to accredit the ministerial vocation. While the fundamental facts of the new religion were purely miraculous in their nature, it was fit that the commission of its first propagators should, in this distinctive, entirely harmonize. It was also fit that this great element should fade from the call of their successors, just as the hand of God gradually withdrew its miraculous interposition which had indicated their commission.

The cooperating action of the agent and subject, inseparable from all spiritual duties, can never be absent from the ministerial commission. The living voice could not be the appointed channel of successful truth, were not the sympathetic power of the speaker intended to imbue that truth. Now, as this power and that truth can perfectly combine

only under a heavenly impulse on the heart, the sacred functionary can never dispense with it. It is, then, not the miraculous, apostolic call here to be investigated; but that common to the holy office in all ages of the Church since that of miracles expired.

Our text may suggest the *matter*, *manner*, and *object* of preaching, together with circumstantial indications of the times and places of our ministry. But the occasion will restrict our attention to the CALL and PIOUS QUALIFICATIONS of the ministry.

Permit me, then, my young ministerial brethren, earnestly to address this discourse to you in the order here indicated, begging your special attention,

I. To the Minister's Call.

The topic chosen is too broad a subject for thorough investigation in a single sermon. The elucidation of a few points involved in it is all at which this attempt can aim.

In discussing the ministerial call to the sacred office, attention will first be directed to some of the prerequisites to that call.

That personal experience of regenerating grace sustains to it such a relation ought here to be assumed. The refining power of Christian truth on the moral man has been accredited by so many ages as now to claim the position of an adjudicated question. Nor can it require profound research to per-

ceive that no power in the universe can bring an unchanged heart into harmony with a single element of the ministerial character. Every demand of that character would be on a class of emotions of which such a heart had never been the subject. Indeed, the statement is not too sweeping which asserts every thing to be indispensable to the ministerial character which is essential to the Christian character. Between these two characters exists the relation of species and genus. The ministerial must be adorned with every supernatural characteristic of the Christian, while this is without a single one which is peculiar to the ministerial. Though personal piety, then, is no part of the minister's character, no agency in the universe can make him a minister without such piety. It is a Divine maxim, of ever-enduring force, that "the blind can never lead the blind" without periling the safety of both.

Another prerequisite to the ministerial office is a fervid desire for the world's salvation. This is one of the phenomena of that new character with which regeneration adorns its subject. It is the legitimate emanation of that pure fountain unsealed by the Infinite Spirit in the renewed heart. But, though this new-born offspring of regeneration is never absent when that saving change occurs, yet there is no indemnity, in the structure of the mind or in the grace it experiences, against the waste of its intensity. The perpetuity of this desire, in its

original vigor, depends on other conditions. These must be fulfilled with fidelity, or the heart of the man and the functions of the minister will become the fiercest antagonisms. This desire, then, which is the instant offspring of renewing grace-which emerges from the changed heart like a star from the depths of heaven—can never cool in its ardor without becoming a disqualification for the sacred office. It was the flame of this desire in which dying love expressed itself on Calvary. It is impossible the disciple should be so unlike his Lord as not to kindle into kindred emotion. But if, from its very nature, this be inseparable from Christian experience, how can it be dispensed with in ministerial functions? Though this desire does not make the minister, he can not be made without it. Belonging to every disciple, male and female, through the whole range of Christendom, how can he be without it whose office is to fan it to an intenser flame? The mightiest throbbings of a Savior's love is a fundamental qualification for the Savior's work.

The sufficiency of an agent's qualifications can be adequately tested only by their correspondence to the functions assigned him. The minister's work lies in two distinct spheres of probational mind—in the *emotional* and *intellectual* departments. Such is the moral nature of our species as to be the theater of all religious experience. Without this nature all felt religion would be as impossible to us as to the time-pieces we wear. And as the demands and

processes of our moral powers can be known only experimentally, how can the minister cultivate this only strictly-religious field in the universe without having had it cultivated in himself? By no possibility can moral nature, moral truth, and moral government be severed, or substituted, or transposed. It is to the moral universe that the minister's high commission chiefly relates him; and as the richest class of this order of truth is experimental—that to which all other truths look forward—the minister's pious affections should be the last in his whole emotional nature remaining dormant. But the depth, extent, and growth of his piety must be exhibited elsewhere.

Another preparative to the ministerial call is found in a preparation in nature—an inherited power of communicating truth connectedly. The requisitions of the Scriptures on the ministry clearly involve this ability: "A, bishop must be apt to teach"-must have the power to communicate to others what himself has learned. This capability may be wanting in the presence of other very rich mental endowments; the ability of clear perception, vigorous judgment, and of powerful reflective energies, may be present, while that is absent. The sacred office demands this, while it can not dispense with those. The minister must be able to transfer to other minds the thoughts of his own-to make his conceptions theirs, and thus open the channels through which his own emotions shall become the property of other bosoms. We not unfrequently meet with a mind capable of molding its desires into words, of appropriately expressing isolated facts, or of stating a simple conclusion, but capable of going no further. Such a mind can not retrace the steps by which it reached the conclusion; the very attempt issues in confusion; the longer it is continued the darker the chaos; every struggle enhances the perplexity, till utter gloom involves the whole. How could such an intellect reason? How could it communicate thought consecutively? How, without logical discernment, could it wield logical argument? How could it instruct, by public address, without the power of laying hold on the connecting principle which gives unity to a discourse without ability to trace the links of that chain which binds the exordium to the sermon, and the sermon to the conclusion—without that perceptive power which can place thought in such order as to give it ever-growing strength? A mind, deeply stamped with this logical destitution, can never have been divinely summoned to the ministerial Still must we cautiously discriminate between this destitution being real and only apparent. Many a mind of superior logical strength at first appeared invested with no such element. power was there, though not disclosed; education developed it. The mind itself may have been unaware of its presence; it may have eluded the scrutiny of associates till rigid discipline or some

stirring event roused it from slumber, and quickened it into action. Never should the candidate be
prematurely disheartened, or rashly rejected. Indomitable efforts, made in the spirit of self-reliance
and God-reliance, wield all but a creating power;
they have elicited, from the unknown depths of apparently barren minds, faculties which have enriched
the treasures of thought, and adorned the age that
gave them birth. Never, therefore, till the most
resolute, untiring efforts have proved fruitless,
should the candidate relinquish the hope of success. But when the logical power can be evoked
by no amount of perseverance, let him know assuredly that the work of the pulpit has not been
divinely intrusted to him.

Other arguments, to enforce the importance of this qualification to the ministry, are superseded by the inspired direction given to Timothy, to commit what he had learned to "faithful men, who should be able to instruct others." Indeed, this ability to communicate truth instructively is involved in almost every Scriptural reference to the sacred functions. These are comprehensively included in that primary commission, "Go ye and TEACH all nations." This high command could never be executed by proclaiming unconnected facts, or stating isolated truths, or solitary conclusions. To teach the Gospel scheme is to communicate connected, systematic truths—to exhibit it in its relations, demands, and purposes.

The very structure of the human mind prohibits a narrower import to the great commission. All the intellectual laws demand the systematizing of truth, to replenish the mind with knowledge. Why else would all classes seek truth in the broad field of analogy, in the transpiring events of Providence, and in the history of departed generations? Why else is no mind satisfied in the knowledge of a fact cut off from all its relations? Or why should every thing that presents itself to man do so in the form of a system, so that no event in the compass of thought can ever be found alone? Why should all the mental faculties be related for systematic operation, and all the physical and moral worlds be correspondently constructed, and yet the sublime truths of the pulpit not be so taught?

In accordance with these unmistakable indications is the most familiar experience. That determines truth to be powerful, other things being equal, as its parts are connected; this is so subjectively and objectively—to the speaker and to the auditor—to the mind that apprehends it and to the listener that hears it. Each moral truth, composing a series, may be very insufficient in its evidence, and yet that evidence become resistless when converged from every part of that series to one focal point. Now, this inherent susceptibility of moral truth, of receiving accumulating evidence, and this mental structure demanding such combination, decide forever the demand on the ministerial instructor, and

give profounder emphasis to the apostolic requisition, that he must be "able to instruct others."

Now, this power, in its germinant state, to grasp and communicate truth, classified in the form of principle, is never the gift of education or of miracle, but of nature; it is not acquired, but inherited. The office of discipline is not to originate, but to cultivate—not to create, but to improve. This preparation in nature is one of the preparatives to the sacred office.

The intellectual attainments indispensable to the office are not added to this list—not because they are to be supplied or superseded by miracles, but because they are afterward attainable. Who, without a perverted view, can deem the ministerial call entirely retrospective, touching this class of qualifications? Why should Providence, in this case, depart from all analogy to the usual mode of its operations? Why should it not conspire with grace to give the candidate indications of his future work as an incentive to present preparation? It is the fact that adequate faculties have been inherited, and not the extent to which culture has unfolded them, which is preparatory to the call.

But let us inquire,

II. IN .WHAT THE CALL TO THE MINISTRY CONSISTS?

When the pulpit is viewed in the grandeur of its purposes—to secure the conversion or seal the per-

dition of the race—its occupant can not be deemed an uncommissioned agent. Were he, like King Uzziah, to enter the house of God an unaccredited priest, he would be in danger of going out, like him, a perpetual leper.

Ages there have been of fearful midnight gloom, which have sought the basis of the ministerial vocation in the monstrous fable of prelatical succession. This utter blindness, which confounded the institution of Aaron with that of the Christian ministry, can not long hold its ground against that exegetical movement which is now unfolding the dispensations of God. Nor can the imposition of consecrating hands, any more than lineal descent, constitute the ministerial call; on knaves and novices such hands have been laid -- on such as were wolves and not shepherds. It is true there is a large sense in which Christian truth may be taught by all its votaries as unrestrictedly as science and literature; but this license amounts not to ministerial authority. For reasons abounding in the Scriptures God designates, anoints, authorizes his ministers. Though every peculiarity of the Levitical and prophetical offices has vanished with their departed dispensation, the general principle underlying their appointment still remains, and can never lose its force while the existing ordinances of the Church endure. Because the institute of Aaron perished in his great antitype, and the prophetic office found its grave in the completion of the sacred canon, we by no means

infer the abolition of the great appointing principle - that by which God designates, and has ever designated, chosen men for sacred offices. Another modification occurred, in the application of this principle, when the hand of miracles was withdrawn from the Church. That there is nothing in the relations between the human mind and the Spirit of God precluding their direct intercourse, religion, under all dispensations, directly assumes. For ages that voiceless instructor communicated ideas with all the force and precision of the most expressive language. The completion of the sacred volume was the termination of this kind of inspiration, but not of all inspiration. Though it has recorded in that volume all the divine instructions needful for the race, it has not imparted all the influence needful for the application of those truths. Its former functions were to communicate truths which should guide the faith of coming generations; its latter to move men experimentally to embrace that truth, and ministerially to proclaim it. In ecclesiastical language, it makes men feel "that they are inwardly moved by the Holy Ghost to take upon them the sacred office."

This profound impression on the candidate's heart, urging him to the ministerial work, is an indispensable element of the ministerial call. This may never amount to that intellectual communion between the mind and the Spirit which would furnish the former new thoughts, clothed in appropriate words; it may

never add a single idea to his previous store of thought, or a solitary word before unknown to him, and yet find ample scope in his other faculties to impart the ministerial call.

The Spirit's function is not to impart to the man a message, but to prompt him to proclaim that which is as old as the Gospel; not to teach him what to say, but to incite him to reiterate what has been sounding through all the ages of our era.

Our mental range is far too limited to allow of our restricting the Spirit's agency on the human mind. As we have no beam of light to guide our researches into the manner of its operations, we must be content with the evidence of facts, viewed in the light of consistency. All we dare to assert is, that it never reveals to the individual ministerial mind what it has revealed to the Church in the sacred canon; that it never suspends, infracts, or inverts the mental laws; that it never employs the intellect to feel, or the sensibilities to think, or either to determine, but acts on the mind in accordance with the constitution which God has given it. As by this very structure the whole region of the intellect and sensibilities is passive, the Infinite Agent can act on them to any extent without impinging on the ground of responsibility. His agency, then, on the minister's mind, can be restricted only by previous revelation, and by the divine purposes of the ministerial call. How much the intellect is implicated in this sacred impulse on the feelings no

attempt is made to determine; all that is asserted is, that the ministerial call is never without this impulse. His duty must be a felt duty; the intensity of feeling will graduate the vigor with which it will be achieved. To the commissioned herald, that inspired inquiry, "How shall they preach except they be sent?" is loaded with significancy. He knows that being sent implies more than the consecrating imposition of human hands—more than ravishing conceptions of revealed truth—more than a burning desire for man's moral rescue; that while it implies all these, it implies something more than these: it implies that more than man or angel has indicated his duty—that God has mysteriously communed with him by an impulse adapted to the inspection of consciousness, but not to the expression of words.

In harmony with this private indication of duty will be the public recognition of the Church. In this regard the first age of the ministry was unlike any after age. From the necessity of the case, the incipient ministry of the apostles was independent of the Church, which as yet had not an ecclesiastical existence; it, of course, could have no part in creating that agency which was afterward to give it existence. But, as the nature of this necessity could allow it only a temporary existence, the first state of the ministry could be no criterion for its permanent guide. While the Divine Founder of the Church was present in person, all authority of the

Church in recognizing the ministry was superseded. "Go ve into all the world, and preach the Gospel to every creature," endowed them with plenary authority. It made the functions of the ministry personally binding on them; they demanded of men a recognition of their official character by virtue of this authority which had invested them. But when the opened heavens had received the Master from his disciples, and those whom he had in person commissioned had finished their ministry, new relations sprang up between the Church and the ministry. When that radiant age of plenary inspiration had rolled away - when the heavenly voices and visions were over—the ministerial authority ceased to come miraculously from Heaven, but that office required the approving voice of the Church. This is not inverting the order in which these relations were first established, but greatly modifying it: the dependence of the ministry on the Church, in other respects, requires it should need the confirmatory voice of the Church. As no ministry could long advance, in the prosecution of its aggressive commission, without support from the treasury and countenance from the Church, that body must either sustain every pretender to a divine mission, or have a controlling agency in determining who has received it.

In pressing the necessity of this ecclesiastical recognition, let me not be misunderstood. It is not affirmed that this is, in all possible circum-

stances, indispensable. In the days of general apostasy, large divisions of the nominal Church may be so utterly void of vitality as to reject the applicant for its approval on the very ground that he possesses divine qualifications. An example of this is found in almost every great reformer, and in the noblest sufferers at the stake; such should "obey God rather than man." They should coöperate with the Infinite Spirit, though not recognized by a single voice on earth. They should do it in the light of the kindled fagots, and in the midst of the thunders of priestly anathemas. Even then should they advance with an intrepid step, unawed by the most fearful blow impending to crush them.

But though it is a sublime virtue of the most gifted spirits to thus toil against the interdict of a fallen Church in the face of consuming flames, it furnishes no justification for neglecting the voice of the Church when that body is in its ordinary purity. In this state the ministry, as the messengers of the Church, should await its solemn behest; it should deem her voice in harmony with God's command.

Such is the person's divine impulse to the ministry that a direct knowledge of it is entirely confined to his own consciousness. But while this inward knowledge of his call can belong only to himself in its very workings, indications of its reality will appear to others; the impulse felt in himself is felt through him to others. Though this high charge was privately committed to his trust,

yet, like any other deep-seated principle, its workings put the fact in the possession of the public. That profound impression of connected truth made on his faculties will unavoidably be self-revealing. His communication of consecutive truths, bathed in the radiancy in which his own spirit is kindled, will never permit his call to remain a secret. Church will know it, earth and heaven will know it, and, except in the dark hour of Satanic assault, no doubt of it will ever shade his own mind. Nothing can be transferred which is not possessed. As in lithography the stone can impart no impression till it has received it, so is it in the speaker's communications to other minds; he can no more fail to transfer his own emotions than he can kindle them in other bosoms when they are not in his own. It is this state of commissioned mind which makes it "desire the office of a bishop;" it desires the office, not the title of a bishop, not the emolument of a bishop, not the lordly sway of a bishop, but the hazardous work, the strenuous toil of a bishop. Its aim will be immeasurably higher than what glitters before the eye of vanity, or cupidity, or ambition; for these that mind pants with an eagerness unknown even in the fiery chase of ambition. It is no more possible that a message could come from such a heart, without revealing the truthfulness of its source, than that the light of noon should be self-concealing. It is never perplexing to determine whether the minister performs his work as

the patient enters on his course of medicine, deeming it a less evil than the disease which it is to vanguish; or whether he does it, as the hungry take food, with the intensest appetite. No, the kindled thoughts on fire within him will move his lips to powerful utterance. The majesty of his theme will be his inspiration; the vision of eternal realities which has burst on his view makes the sphere of his conceptions too bright to allow the hearers to doubt of his commission. The Church needs no art of the casuist to settle the question of his call; this is readily adjudicated on the authority of infallible signs. It will appear in every truth that leaps from his opened lips in public; so that the divine voice which called him sounds through him, calling the Church to a recognition of his commission; and, in accrediting him, the voice from earth harmonizes with that from heaven.

Your attention is next directed,

III. To the Devotedness required by the Ministerial Vocation.

The conviction of the holiness of this calling has never been the peculiarity of one age. It has swept over all ages; its antiquity is higher than that of the sanctification of Aaron's sons; it runs back to the mysterious priest of the Most High God, who met and blessed the fathers of the faithful. The basis of this all-pervading conviction lies deep in the recognized nature of the office. No degree of

devotion corresponds to its nature but that which is supreme—that which excludes all motives which would rival the love of Christ. To the choice of other professions men may fitly be incited by the combination of various motives; but this would vitiate the ministerial office. That office excludes professional eminence, greater emolument, higher social connections, facilities to the pursuits of literature, and whatever else may be secular in its character. All these, as leading incentives, are absolutely excluded from the holy office. The minister's work is the work of God; to perform it, therefore, from any of these motives can not make it something else; but it would make his character something else, and thus abolish all correspondence between the office and the officer. The master-spring to ministerial character is faith; the motive, therefore, for assuming it must be within the unseen territory of faith. Cecil arranges these incentives into three classes: the rush of thousands in the gulf of flame—the Restorer's dying love for their rescue—the appointment of ministerial instrumentality to make that love availing. These comprehend a minister's incentives—"a fourth idea would be a grand impertinence."

If entire devotion to Christ's work involves unqualified submission to his will, then does it exclude all mixed motives, all conflicting motives, and all suspension of holy motives. It requires obedience to what Christ has commanded, in the manner he

has commanded, and because he has commanded it. His complete submission to his Father's will is the never-changing pattern for his servants' obedience; his mind must be in them. The conviction of this has the certainty of an intuitive flash—the strength of a first principle—a power transcending demonstration. How is it possible to doubt whether the same Spirit which wrought man's redemption by price must imbue those instruments of his redemption by power?

It, then, has the clearness of vision that but one class of ministerial motives can be paramount; all others competing for this rank are antagonistic.

But how shall we fairly test our motives for becoming ministers? Who has ever attempted to analyze these ethereal states in their light and flying shades without finding them eluding the most piercing eye of introspection? Here is a demand for the severest scrutiny. No amount of mere emotion can be a safe test. This may be nimble and changeful as Summer gales; it may be dark and strong as the Winter storm, and yet act only on the soul's surface. The inner man, seated far deeper, may remain in untroubled repose. Low down in the depths of our nature are often the hiding-places of our motives. How shall they be evoked, and placed fully before the inspecting eye? Not by supposing what paragons we should be-what Godlike deeds we should achieve, were scope given to our pent-up moral energies; not by gilding our future career by the

creative lights of fancy. Our relation to the future renders our coming character a contingency. The hero that vaunts in the fireside circle is not the last to exhibit the coward on the grim edge of battle. The moral splendor of future achievements is not unfrequently "the stuff of which dreams are made." That noble daring, that lofty self-sacrifice on which we purpose in future, may vanish like the sleeper's vision when the future becomes the present. The living present can never be apart from the true test of character. The only pertinent question is, What am I now? This searching inquiry should pass like lightning through all the attitudes and relations of my present character. Do I now live disinterestedly? Is my strenuous toil for others? Do I now value human salvation above human applause? Do I now act for Christ as though the whole universe contained not another incentive to action? Does this master principle, which absorbs itself in the endless good of others, now absorb every living power of my being? The prospective existence of these states can never be confounded with their present existence. That bright future may be peopled only with the creatures of a fancy-loving brain.

But not only may our imaginary selves in future dangerously misguide us, but our former selves may be an equally deceptive standard. What has a remembered consciousness of self-consecration to do with a present consciousness of it? This substitu-

tion is full of peril; it is the assumption of the immutability of human goodness, the truth of which is disproved by the most significant pages of man's moral history. It is disproved by the most startling gleams of light which have broken in on angelic history. The terrified universe may know that angels have sunk into devils—that the first human son of Divine love became a child of God's wrath.

After these events, at first so strange, how can the mutability of human character be incumbered with a shadow of doubt? How often, in later records of the most eminent piety, has "the gold changed and the fine gold become dim!" How many a noble heart in the brightest array of Christ's servants, under the sway of motives which would honor an angel, has been mysteriously transmuted into directly the opposite! How fatal, then, the fallacy of reasoning from the past to the present, in the belief that this heavenly grace grows in the heart like the star lighted up in heaven, without being fanned by the eternal breath that kindled its fires! All should know that this supernatural glow in the heart is enduring only as it is perpetually fed by the oil of grace. The danger of this divine change is measured by the fierceness of the moral conflict. The divine oracles speak of this probationary struggle with startling emphasis. They call it an agony to be endured—a race to be run—a battle to be fought—an antagonist to be vanquished. They pronounce the conflict to be with "principalities and powers," and assume the certainty of the field being lost unless we are guarded with the panoply of God, and our vigilance be sleepless.

In this high conflict the soul must often fall back on those profound principles, familiarity with which consists only in a deep insight into those viewless motives which are furthest from the careless eye. Should some ethereal historian depict what has transpired in the hearts of God's most eminent servants, nothing would so arrest us as an exact correspondence between the depth of their agony and the glory of their ministry. The severity of their conflict would be the measure of their success. Both Testaments are replete with illustrations of this principle; nor are they wanting in the recorded experiences of God's most eminent ministers in after ages.

What one function belongs to the ministerial office not demanding the deepest spirituality? The whole character calls for a high controlling piety—a living, energetic, all-conquering piety—one that imbues the heart, the life, the studies, the habits, the whole man. This principle must sway the minister with the power of a passion. He can have no substitute for this living, glowing spirit—for a heart throbbing and flaming with restoring love. Nothing else within the compass of thought can disclose to him the soul's worth, or gird him with power to snatch it from the gulf; nor can any thing else invest him with that harmony of character which

sheds the light of consistency over all the various events of his history. From his manner it will put to flight all artifice, all affectation, all assumed dignity. It will ally to him naturalness, simplicity, earnestness—the unaffected air of sublime philanthropy. The light of assurance will never fade from his path; it will grow in its intensity till it shall reach the maturity of perfect day. He will understand how the fact that God has spoken involves the obligation that man should cease to doubt.

This depth of pious devotion makes his ministry more availing, also, by its strengthening operations on his intellect. Who can number the mutations of that light which looms up from earth's interest? Who knows not that its bewildering glare leads millions to measures subversive of their own aimthat it is only the beam which falls on our path from the eternal sun, which, like its source, is never changing? Under this influence, the sweeping purpose of self-consecration, bringing all the faculties into continued and concentrated action, their utmost strength is employed. In this simplicity and immutability of purpose resides the mightiest executive power; it is the sole remedy for that blighting disease - fitful effort. This has extinguished half the glory of the finest geniuses of the race. That change of pursuit which is the eclipse of the soul has wasted the energies of many a gifted spirit. The devotion in question is a security against this unsteadiness of aim, which has scattered and baffled those angel powers. Alliance to God is stability of purpose, and this girds the soul with the combined strength of its ever-growing powers. It gives distinctness of aim, fixedness of purpose, vigor of will, patience and perseverance in execution, and thus does it impart the utmost strength of character. The soul, under the dominion of this ruling purpose, pressing all its faculties to bear on one point, advances toward its object with a momentum which sets itself on fire. The conviction is ever upon it, like an angel-hand, that it has one thing to do. Toward the accomplishment of this it advances on an air-line, under the obligation of principle, blended with the ardor of passion.

It is impossible too strongly to illustrate the truth that PIETY IS ESSENTIAL to the ministry. No postulate can be clearer—no truth more momentous. What ministry was ever effective, no matter how intelligent, without strong faith, true spirituality, profound earnestness? The discipline of the heart is even more momentous than that of the intellect. There is the seat of impulse, the spring of energy, the fountain of eloquence. Faith and utterance were never disjointed; the energy of the one is supplied by the power of the other. "We believe, and therefore we speak;" not merely what we believe, but as we believe. A weak believer was never a strong preacher. Whatever beauty and vigor may be the attributes of thought, to have power it must be bathed in the fire of feeling. Without this it may be the glitter of the aurora borealis, but never the vivifying beam of the fervid noon.

None of you, beloved pupils, can so misconceive the emphasis with which we enforce piety as to imagine we would exclude intelligence. Your teachers are not of those who seem convinced that God has more use for our ignorance than for our knowledge. He could prosecute his work without either. But while it shall please him to employ instrumentality, he will do it wisely, adapting means to ends. He never fitted sound for the eye, or the light for the ear, any more than he employs ignorance to instruct, or irreligion to promote piety. Why should we impute to him distortion in the moral system while we find the sweetest harmony in the arrangements of the physical system? or why should we rank ministers in the class of mere instruments while their great Master holds them responsible for their official fidelity?

While we denounce dull formality, stiff uniformity, rigid routine, and pompous assumptions, we no less reprobate mere fervor and everlasting repetition. The minister's course lies as remote from the contortions of epileptic zeal as from the death-like numbness of the paralytic victim. It is no more adapted to the frenzy of the one than to the mortal calm of the other. His is a glow which kindles without crazing his powers. It makes him seize with intuitive quickness on every fitting means, but never to substitute them for the end. It makes

him feel that he may have too little piety, but not too much knowledge—that had he the lore of Bacon, the genius of Tully or Demosthenes, still would he need the mantle of Paul, or Peter, or John—he would need the "love of Christ constraining him."

And now, my beloved brethren, permit me, in conclusion, to implore your most deep and deliberate attention to your sacred CALL and PIOUS qualifications. In whatever other pursuit you may err, commit not the fatal blunder in this. Review the whole ground of your call, I beseech you, once more. You have marked with agony the inefficient manner in which many a pulpit is now filled. Instead of piercing, and thrilling, and agitating the listening mass, it leaves that mass still stagnant. While you can scarcely suppress the apprehension that some other voice than God's has called into such pulpits their occupants, resolve, once for all, that you will never swell their number—that you will never ascend the sacred desk unbidden-that no earthly hope shall lure you to it—that you will dig, or beg, or starve rather than avoid it by choosing the pulpit—rather than place yourself there as a chilling medium to congeal the stream of life that should flow to the perishing.

THE CHARACTERISTICS OF THE AGE IN THEIR DEMANDS ON THE MINISTRY:

AN ADDRESS TO THE ALUMNI OF THE BIBLICAL INSTITUTE. CONCORD, NEW HAMPSHIRE, NOVEMBER 2, 1854,

Beloved Alumni,—We greet you, with thrilling emotions, from your distant fields of labor, at this former center of our common interests. Though we meet at almost opposite points of our pilgrimage and vocation; though your work has just commenced, and mine is almost accomplished; though your eye is chiefly on the glowing future, and mine reverts to the struggles of the past; these discrepancies are not out of harmony with a common sympathy. Such a sympathy finds its basis in our former relations. These must be adequate to support a mutual affection spanning the whole orbit of life, and uniting its utmost extremes. Pure, tender, and abiding must ever be those attachments having birth in the mutual exchange of pious emotions. But far surpassing affection must unite teacher and pupil whose researches have long been directed to the profound principles of eternal government. In

such researches the teacher unavoidably transfers, with the truths he illustrates, the emotions they had kindled in his own bosom. Your own hope of rescuing souls, by wielding the truth you should master, generated a susceptibility of such emotions. This made conceptions vivid, impressions deep, and memory tenacious. In this awakened state of moral powers, how facile was the transfer of that interest felt in the truth to Him who illustrated it! The presumption that this principle has operated on my junior brethren present authorizes a bolder tone in this address, and precludes apology for what might otherwise seem out of harmony with the occasion. It can not be unknown that the utmost effort of the teacher to throw his pupils on their own resources, to make them self-relying and God-relying, can never prevent the transfer to them of much that is peculiar to himself. Whatever is original in the mode of his conceptions, in the manner of his combinations, and in his imagery for illustration, will be reproduced in the mental workings of the confiding student. This mental affinity between speakers and hearers will embolden him, in his address, to dwell on the AGE, IN VIEW OF SOME OF ITS CHARACTERISTICS, WITH REFERENCE TO ITS CLAIMS ON THE MINISTRY.

The time when human agents enter on existence can never be an unimportant element in their obligations. Though their essential relations never change, yet are they strikingly modified by the apathy or agitation which may mark their times. In the range of human history long periods have elapsed having no character but that of preparatives. Then has succeeded that rush of events which, like the flashing light from the gathered clouds, has followed the sleep of the elements. Such is the age in which we are summoned to act, and to direct attention to mere specimens of its characteristics can not be unimpressive. Though what is common to all ages produces a larger surface of human interest than what is peculiar to any one age, the positive importance of the latter can not thereby be minified.

All periods of human history have had their corresponding distinctions, and to know their signs is incumbent on every minister who would best serve his generation. How can that sublime career assigned him be fully completed without a thrilling knowledge of what marks his times?

The fact that the millions we are appointed to serve and save are a portion of that same humanity which departed ages have swept aside, offers no reason against the demand for new appliances. This demand irresistibly arises out of the moral forces encompassing us, which were unknown to priority. What can be plainer than that an age which has elements of its own must have instruments of its own; must have an agency adroit to wield these elements—to appropriate them to the lofty aim to which they intrinsically point? What

large portions of an individual's history could be transposed without confusion? No more could the periods of successive generations without frustrating Providential designs. In both progression is the strongly-marked intention of the human allotment. Nor can the student of history doubt whether, in a momentous sense, this has been the working of the system. That delinquent individuals and particular communities have taken retrogressive steps it is impossible to doubt; but these have so palpably flowed from the perversion of the system as to be confirmatory of the onward tendency of all its legitimate workings. That valuable portions of human experiences and of the inventions of genius have fallen in oblivion, along the track of ages, we can not doubt; but that these were of vastly less value than accessions made to human knowledge is equally certain. It were ungrateful to priority to question the richness of its bequests to the present age; but far richer still have been the acquisitions to which these bequeathed treasures have introduced us. In harmony with this great lesson of history is that taught by the very structure of probationary mind.

This inward constitution evinces that man's obligations swell in their magnitude as ages accumulate in their number; that with equal force does the principle apply to successive generations as the multiplying years of individuals. Without intimating that prior ages can not boast of finer monuments of artistic taste than adorns the present age, it is

confidently affirmed that they have left no such proofs of excellence in the useful arts or in moral enterprise. These are now at an elevation of which ancestry hád no adequate conception. Though Providence has never ceased to aim at training the human intellect and affections for a nobler future, that aim is now more direct, and the moral forces employed are now more powerful. It is true "that the cloudy vail concerning the future can be pierced by no eye but Jehovah's;" still, as his agency shapes eventsto whom there is no past or future—the study of those events is a substitute for that prophetic skill to which the depths of the future surrender their secrets. Every stirring event is a page in the great volume of Providence—one upon which we can not close our eyes without the contraction of guilt. As, then, we ascertain the intentions of God by the events which transpire, your attention is invited to a few of them as a specimen of those which characterize our times. The first will be found in the Profound Agitation of Eastern Mind which IS NOW TRANSPIRING.

Those critical realms where the sun first gilded the cradle of the species, had long reposed in that death-like stillness generated by that idealism which allows to the whole universe but a single agent. The breast of those ancient nations on which this incubus has pressed for ages begins convulsively to heave by a secret power within. This self-agitation, shaking the mighty mass, betrays an interior agency

which can unfetter the tide of thought, and guide its fiery course.

The ministerial mind, rightly imbued with the prophetic spirit of history, knows that this mighty shaking will not be barren of results; that, whether success or failure shall be the issue of the attempted revolution in China, it must give birth to events by which the nineteenth century must be deeply marked. How can this breaking up of these mental incrustations—this fearful agitation which is crumbling to dust the ancient gods of three hundred millions-how can such a phenomenon, which is almost alone in man's history, fail to attract that scrutinizing eye of God's servants, which reads the signs of the times? How can it fail to stir in their bosom a Christian heart, which will pant to leap on that long-benighted shore—which will yearn to breathe the spirit of second life over that moral valley of bleaching bones? Nor should these startling events of the East restrict our attention to those early seats of the race. Such as are transpiring in the Western realms of the Old World should be read by God's ministers with an eager eye.

Every age which has removed European society further from that midnight hour of our era, under whose shades those institutions arose, has made the incongruity between it and them more chafing. It is unknown to no acute observer that incipient decay has long been spreading through the secret

cement of Western civilization. It is utterly preposterous to suppose human art can longer adapt these institutions of the Medieval Age to the society of this wondrous century. All the changes through which these institutions have since glided leave them separated from the present by an immense chasm. A reconstruction of that civil system is, therefore, inevitable. Whether this shall be effected by the calm energy of legislative reform-which, in England, has so far diminished the distance between the extremes of society; or whether it shall be effected by the earthquake-shocks of bloody revolution, depends on the sphere previously assigned to moral agencies. The hope is vain that any civil interest forming a firm cement can much longer constitute a uniting band which, like a common heaven, will extend over the two extremes of European society. To bridge this fearful gulf before sanguinary violence shall render it impracticable, belongs to Protestant Christianity. Those great powers, now on the grim edge of battle, are not, as formerly, arrayed under their respective banners of the Greek, Roman, and Protestant religions. An interest of immensely less intensity has determined their present position in the hazardous conflict. Whether the ardor of the struggle will not dissolve this weaker cement, and resolve the long-oppressed society into its original elements, or whether the crushing power of despotic rule shall not have a sterner sway, nothing but the unerring future can

F

determine. If the former, then the voice of humanity, louder than the voice of many waters, will call for the holy agency of religion. If the latter, then a more fearful upheaving is at the door, and that agency will be charged with a still more solemn trust.

Nor can we adequately appreciate the characteristics of our age without surveying the NEW WORLD. Here are both conspiring and conflicting forces at work. Such is their character as to demand the agency of the pulpit even more than that of the legislative hall. Some of these forces are charged with elements of stupendous energy. They must be transmuted by religion, or be subversive of its institutions; they must be subjects of its blessings, or quench the hopes which have been kindled at its altar. The great oceans bathing our eastern and western coasts are not, as has been deemed, gulfs to separate us from the degraded millions of the Old World; they are highways along which these millions are rushing to meet on this new theater of national probation. These representatives of more than twenty nations streaming to the New World are invested with almost every crude element of character, and can be rendered harmless only by a hand of the utmost skill and might. In the intentions of Providence, how unique is this vast immigration! The event is solitary in man's history, of the benighted nations coming to the ministry to rebuke its long delay in going to them. This is a

new summons to ministerial action—a new theater for the grandest achievements—a vantage-ground on which the hand, and head, and heart have scope for coöperation as they have never had since "the inimitable twelve" passed from their conflicts to their crowns. Though this single glance at the mysterious energies operating on American society reveals them only at one point, our limits admit of no more. Nor will they restrict us to less brevity in attempting to exhibit the signs of the times in the fields of science.

The severe revision to which many of the sciences are forced to submit is full of significancy. Within our own age the deepest thinkers have challenged principles bearing on their face the indorsement of ages of light. Instance the German philosophy, which has dared to reconstruct the very system of thought. Though that philosophy is without just claim to novelty as a whole, it is strongly marked with many features of originality. It has achieved something for the science of psychology, and much for the subversion of religion. Revealed theology, having been compelled by those theorists to abide the fiery test of their wild philosophy, had little left to its source—the sacred oracles—but the wisdom of the sage or the genius of the poet. They allowed to the Scriptures an adaptation to the age of Augustus Cæsar, but none to the higher development of this noonday period. At one stage of their advances, they so reconstructed our mental and moral

constitution as to find in itself the highest object in the universe, and out of itself nothing but a projection of itself. But this broad, unblushing PANTHEISM, at war with so many abiding relations of our nature, could act only by spasms, and survive long enough for Nature to take breath to utter her ten thousand voices of refutation.

A theory ineffably more dangerous is that which accords its claimed authority with the voice of history, while it denies that history reaches up to the source of Christianity. It grants the validity of that martyr protest given in the age of Origen and Clemens, but maintains there is a chasm unbridged by any Christian history which severs this age from that of Jesus—that in those two unhistoric centuries originated our present Testament—that this is a selection from the heterogeneous mass of Christian writings which had accumulated in the Church. Were this allegation truthful as it is daring-had it evidence as it has bravado, a reconstruction of the Christian system would be a just demand. But if the New Testament has emanated from God-if. indeed, it be a revelation from Heaven, how can such a demand be urged with a shadow of reason? If it be an offspring of that Mind which must be ever equally aware of human wants, the adequateness of its provision can not be prevented by the want of human development when it was given. The claim, then, for reconstruction rests on the baseless assumption that the Gospel is traceable to various tributary streams, and not to the Infinite Mind as its exclusive fountain. What system of any age has ever perished any further than it wanted truthfulness? Before it has become obsolete the truth it contained has combined itself with systems less erroneous. But the unmingled nature of revealed truth must prevent an eclectic process, and preclude all substitution. This is too lofty an attribute of character to admit of its ever coming within the power of reconstruction. We demand with emphasis, then, When shall that age arrive at which the young spirit of the future will not be the native offspring of the Gospel? Sooner will the arch of heaven fail to span the globe, than revealed principles to take in the entire orbit of created mind.

A broader view would have convinced these reasoners that the whole class of their objections, of which this is but a single variety, must give way before those very principles whose validity they admit. For, how can they allow the history of the third century to be reliable up to the utmost claim of the Christian argument, and deny to our Testament the source which it has always claimed? How can they assign it any later origin, only by rejecting the principles previously admitted—only by a supposition not less monstrous than the open rejection of all ancient history? Was there ever a wilder fancy substituted for argument than the following supposition, which they have virtually adopted: that the whole Church, spread over the civilized world,

without any external head, or general council, or legal establishment, or acknowledged authority of any kind, and agitated by severe conflicts—that the Church thus circumstanced could all be made to suddenly reject its sacred writings, and substitute others, believing them the productions of Christ's apostles? How could this conclusion be adopted, so utterly at war with all that ever transpired in human history? Is not this dashing to atoms, by a single stroke, every previously-adopted principle? When such charge us with passing the gulf-which the post-apostolic age is said to open before us-on the slender wing of mere inference, should not their attention be directed again to the fact that their objection derives its only force from the overthrow of that very principle on whose validity they rely! Let them dispassionately trace the cautious steps of Paley, Marsh, Whately, or any other of those sober inquirers of the same school who have traced that chain of well-linked Christian testimonies, and then, on ground equally solid, show us whether this bridge, slung across this fancied gulf, be unsafe-whether our passage over it be through the air or on firm footing. Let them heedfully inspect "the attestations of the apostles and evangelists, who were present at the events they relate and assume, whose lives were turned into a new channel by their influence, and who went to prison and to death rather than deny them-who positively declared they witnessed the most stupendous miracles, and after their Master had been visibly taken up through the clouds, themselves habitually exercised the same stupendous power." Let them show us how the guarantees of testimony can go further; and if this be impossible, we demand the rejection of their strange hypothesis, and the admission, as valid, of these Christian testimonies. Why should the faint and refracted ray of metaphysical evidence divert their eves from the strong and steady luster of historic proof? But especially, why, in the name of consistency, should they heed the voice of history when speaking from the third century, and turn away from its utterances when they come from the second century? Why is the sacred history of the first century ignored? Why is its origin sought in an accumulated mass of unauthorized manuscripts, which were the product of a later age? Why should the history of this second century want validity any more than that of a later century, while the very existence of this would be impossible without the truth of that? Were the Gospel history incumbered with fundamental anachronisms, material misplacements, or moral incongruities, then, ab initio, doubt might be legitimate. But what sober critic now pretends to any thing of the kind? What sound judge can tolerate for a moment that bold allegation of the last age, that the only two accounts of the birth and infancy of Jesus are hopelessly at variance with each other; or that there still remains unharmonized discrepancies in the evidence of Christ's resurrection? All candid inquirers know the impossibility of considering that historic proof, of matchless force, which sustains the highest claims of Jesus, without finding in it a resistless protest against rending from the history of his achievements that of his supernatural birth. This discussion is no attempt to obviate that large class of objections involving an appeal to antiquity; but simply to suggest to my junior brethren the demand now upon them for a thorough acquaintance with antiquity.

To these characteristics of our times we must not fail to add another. This consists in a strong tendency to find in the bosom of the NATURAL THE CAUSE OF THE SUPERNATURAL.

Gibbon, the infidel historian, is far from peculiar in this perverting reference of spiritual effects to natural causes. We advert here to the five reasons he offers for the matchless rapidity with which Christianity pervaded the whole empire, as a single instance of many illustrative of our position. But how can events favorable to the success of a supernatural cause supersede the miraculous character of that cause? No student of the age needs to be told how German neology accounts for the peerless prevalence of Christianity in the martyr age of its conflict. He knows that this assigns it to causes exclusive of every shadow of God's interference. It finds reason for no agency beyond what is merely earth-born. It sees enough in the decayed state of

the Greek and Roman polytheism; in the utter rottenness of the forces of the empire; in the complete poise on which it stood between external unity and internal decay; in the extinction of the vitality of its majestic organism throughout all its gigantic proportions; and, above all, in its religion being a simple assent to an idea, while that of Christianity was profound devotion to an exalted person. Now, though these allegations are unassailable truths, how could there be a more stupendous sophism than to substitute them for the miracles of Heaven? Glance for a moment at the last reason assigned, namely: that Christianity is supreme devotion to a PERSON, and not, like polytheism, simple assent to an idea. This is truth—deep, far-reaching truth. But is it a truth peculiar to Christianity? By no means. It has been a distinction of the true worship from the beginning of creation. Long anterior to Christ it characterized the patriarchal devotion-it was the essential vitality of that devotion. Without it that ancient worship might have been the earnestness of philosophy, the enthusiasm of poetry, the inspiration of genius, or some other glowing element of kindled nature; but could never have been supreme devotion. Was there ever a real worshiper in any world without an object invested with his own highest qualities—the same in kind, vastly transcending in degree? Such an object must possess the discriminating love of right, and the innate power of achieving it. He must glow in the unborrowed and undimmed luster of a moral nature, involving the causal energy of a living will. Such an object alone in the whole universe can "emancipate the agent into the captivity of worship." What are physical facts, unconscious laws, resistless force, boundless space, endless duration—any thing or every thing, merely impersonal! What can these be to elicit the supreme trust of a moral agent? They may evade his knowledge, defy his penetration, overwhelm his imagination, baffle all his powers—they may even entrance him by their living harmony, but can never command his worship. In all their sublime aggregate they can not even furnish a symbol of what he adores.

We are not unaware of that thrilling interest felt in contemplating the absolute ground underlying the transient phenomena of nature-of that wonder awakened, that beauty disclosed, that rapture inspired, by tracing the unity of nature which pervades its mystic system. But what has even the pantheistic application of these to do with real worship? Whatever perversion might raise these objects into supremacy, the victim of this delusion would find all terminating in disgusting self-adoration. That poetic personification by which a gorgeous fancy seems to breathe a living spirit on lifeless nature is a mere illusion. It is inspiring only as it impinges on the verge of personality. All its life is secretly borrowed from that living thought, kindled by a personal object. Who that reflected was ever a victim of so egregious a deception as to imagine that the rich tints with which personification adorns the objects of its notice were unborrowed—were the reflected light radiated by a concealed agent?

But while we thus far heartily accord with the objector - while with him we pronounce it the bitterest mockery to bid a self-conscious being to devote his highest affections to inert nature, or to hypostasized laws-how can this possibly supersede the miracles of God? how can it account for what can be ascribed only to his stupendous power? Because only a supreme person can elicit supreme homage, how can it follow that only the presentation of such a person is requisite to account for all the unparalleled achievements of Christianity? Why should this very same object, which had ever been substantially before true worshipers, suddenly rise up into such amazing efficiency as to neutralize the highest incentives of life, and make the martyr's stake a field of glory? How, then, shall that philosophy be characterized which, that it may reject all miracles, ascribes to natural causes what all ages have believed nothing but a miracle could produce? Because the Infinite Hand arranges external events, to put them in harmony with its own miraculous movements, who is authorized to substitute such arrangements for those miracles? Still, this is the very blunder committed by that whole class of reasoners with which our age swarms.

These miscellaneous characteristics of our times, of almost random choice, might be multiplied indefinitely, without the slightest danger of exhausting the peculiarities of the age. The few, however, at which we have so hastily glanced, must indicate the special demands now on the ministry; and others not enumerated must find their representatives in these. The preparation to meet these demands must next engage our attention.

In discussing this preparation, however, no attempt will be made to trace the successive steps to the required attainments; none to enumerate the requisite appliances that are to be employed, or to point out the obstacles which impede the successive advances toward the consummation of the grand achievement. My aim will simply be a brief advertence to the general mode of acquiring the utmost strength.

Unless the demands of the age have been misconceived, and are too occult for inspection—unless mere shadows have deceived me, and have been substituted for reality—our age calls for all possible strength in the ministry. It requires native strength, whose iron bands shall gird the inward powers; scientific strength, which shall marshal those powers into the consistency of a phalanx; literary strength, whose stores, like the ocean, shall be exhaustless; moral strength, derived from alliance with the Immortal God, and bringing the soul into harmony with all the saving influences and

agencies of the atonement. To delineate even the direct means of acquiring this bright and lofty aggregate would fill not a lecture, but a volume. Such an attempt, then, is inadmissible; and every view must now be excluded but that of a single point—UNITY OF PURSUIT.

Though this is the narrowest point of possible compression, it may evolve relations and claim illustrations of large extent.

If singleness of aim shall be found to invest the minister with the highest capabilities—if it best enables him to strike both with power and precision—to diffuse truth and subvert error—to rouse the mind and rule the heart—to crush sin and exalt holiness—then is it impossible to make the light too intense which discloses its workings. That the highest power of the soul is secured by the combination of all its energies, it is impossible to doubt. That this combination may be fully realized, the object must be one—the eye must be single—the heart must be undivided—the consecration must be entire.

To divide the object of pursuit is to scatter the energies employed. Only half the man is availing who alternately acts on competing objects. His powers are scarcely rallied before they are divided; then combined action is never prosecuted till resistance is overcome. Whether this vacillation arise from instability of purpose or from the tyranny of circumstances, which makes a variety of objects

alternately paramount, alters not the case; it defeats the aim of the agent by laying waste his utmost strength.

From the maximum degree his powers must ever be receding, and reach its minimum point just when the highest energy is demanded. In the result there can be no difference—whether the cause of irresolution be within or without—whether the mighty son of Manoah were shorn of his strength by the treacherous object he had taken to his bosom, or overcome by combined forces from without. It is common experience, that internal oftener than external causes obstruct unity of pursuit.

The efficiency of our principle admits of the most ample illustration. When did the aim at merely general scholarship ever issue in great achievements? Here is found the solution of the problem why no scholar, since the revival of letters, without a profession, has ever left a deep impression on his age. The reason lies not in his want of native strength, or literary wealth, or scientific grasp, but in the want of a concentrating object, which should converge the energies on a focal point. How can a marked result arise from the scattered energies of the strongest soul? The diffused sunbeams may paint the flowers with beauty, and enrich the clouds with splendor; but they can glow in the melted metal, they dissolve only when converged to a point by the lens which collects them. The single object of the mind's regard is the convex lens, which

concentrates its energies, giving their utmost focal glowing power.

To what mind but to that of entire singleness, that of quenchless earnestness, does history award the discoveries of truth, the inventions of genius, or the achievements of the moral hero? How can it be otherwise? How can such a mind fail to view all objects within its circumference in their relations to its single end? And how can such a view fail to detect relations otherwise never perceptible? As every great object sustains relations, reaching to the very roots of thought, and sweeping over its very out-walks, it must command and unify a field of knowledge unexplorable without such a common center. From that center the mind traces with astonishment the depth, variety, and extent of that knowledge thus suggested and connected. It denies the depth from which relevant ideas arise - the wealth of original illustration—the unexpected analogies which burst into view. All these disclosures, so mysteriously made, point to their cause, in unity of pursuit. To mind, in this single earnest state, science after science contributes its stream, as from a fresh and ever-flowing fountain, till nothing in nature seems to have withheld its treasure from his grasp.

This is the real and only process by which the field of universal knowledge is ever commanded. By it the mind is introduced to the truths of nature, the works of genius, and to its own mys-

terious depths. But if it be alternately engaged by competing objects of pursuit, it is thrown beyond the power of the associating principle, and has nothing to attract and bind its particular ideas. Its unappropriated knowledge wastes as it is gained; and its thought, and capacity for thought, must remain painfully stationary. This want of a nucleus about which ideas may gather, this absence of a combining principle under which particular ideas may arrange themselves, exposes all knowledge to the ravages of perpetual decay.

The source of that grand deception, that success in a particular pursuit results from general acquisitions, is thus disclosed, and the truth of the reverse is made to shine in the light of resistless proof. Who can consult the structure of the mind, and the conditions on which it is enriched, without having the clearest perceptions that particular success arises not from general acquisitions, but that these are made by intense devotion to a single aim. This cause and its effects can no more exchange places than mutations can occur in the order of logical thought. The scholar may never succeed in a particular object of difficult attainment because his knowledge pervades a broad field, but he will never fail to acquire that knowledge by intense devotion to that particular object.

But though rival objects of conflicting tendencies thus divide the heart, weaken the intellect, and paralyze exertion, it is not so with harmonious objects. These may be various and numerous, without distracting attention or abating ardor. Having a common end, they are bound to it by that great associating principle which unifies all plurality. The accomplishment of that end may involve the activities of agents diverse in nature, different in sort, and remote in locations, without impairing the strength of the guiding mind.

That mind, so directing a series of expedients as to bring them into efficient coöperation, may appear to the multitude wasting its energies in random movements. But to the moving agent these subordinate forces have all the order of perfect discipline. So far from dividing his energies, they extend the sphere of his well-directed agency. Thus the unity of the object pursued prevents any number of means employed from impairing the power of the actor.

Nor are difficulties in the way of the determined mind unfavorable to the exertion of its utmost strength. The sole question for the adjustment of such a mind is this, Is success within the limits of practicability? If so, the more formidable the obstacles to it the more thoroughly will be roused the energies of the soul—the richer will be the splendors investing the achievement. Who knows not that the highest displays of character are the fruit of the mightiest exigencies in human affairs? These rouse the profound energies of the soul which lie in depths never disturbed by the ordinary current

of life. The determined soul, like the well-formed arch, derives strength from the weight pressing upon it. It finds incentive to action in the very obstacles to its success. The success realized, and the effort to secure it, have their measure in the motive which incites and the vigor of the agent's purpose. As these are strong, those are large. Now, it belongs to a great end to extend in magnitude at every step of approach toward accomplishment, and no observer can be ignorant of the growing power which this increasing excitement elicits.

The man of this simple aim betrays its mysterious power over his whole character. It is discovered in the rigid appropriation of his time; in the sifting scrutiny of his observation; in the scrupulous exactness of his punctuality; and in the deeper skill by which he combines and lays under contribution all events to his purpose. He is aware of the reality of that great principle, that the structure of the soul admits of its energies being kindled to their utmost glow only when their object has the strictest unity; that, unavoidably, the division of attention is the grave of enthusiasm. By this law alone will a great object be made to pervade the entire field of vision, fill the utmost capacity of the soul, and become a world of itself. The whole history of the race might be challenged to furnish a single instance in which genius glowed intensely, in poetry, or science, or eloquence, or in the fine arts, or moral heroism, or any where else, where a single object did not absorb the aspirant's soul. The severer the ordeal by which inward strength has been tested, the more striking the working of the principle. The confessor's dungeon, the martyr's stake, have revealed its fearless might. We may well invoke its agency in the ministerial functions. Ten thousand examples from that high vocation proclaim its efficacy. Never was it more applicable to this profession than at the present moment; never was there an age that could not more harmlessly dispense with it.

The all-comprising object of the ministry is this—to make known God the Trinity to man the sinner.

This has ever been the minister's legitimate aim. The most summary expression of that principle, directing all its movements to that end, is "holiness to the Lord."

But the scenes of ministerial action, and the corresponding qualifications for action in these scenes, have never been stationary. Should the latter remain so amid all the mutations of the former, adaptation being lost, ministerial efficiency would perish in the gulf which would yawn between the laborer and his work.

But the most unexpected affinity will be found between unreserved consecration to our work and the facility of adapting means to that end. This striking relationship may be best illustrated by instances of lofty example. Degenerate as is the race, such abound in every moral enterprise in man's history. Look at the disinterested struggles made by the immortal men, Wilberforce and Clarkson! Their history is in this sentence: "The abolition of the slave-trade." Look at Howard, the lofty philanthropist! In these words is compressed the history of his life: "Relief to the prisoners of Europe." Turn to the mighty man who rolled the flood of truth over the Teutonic nations! Here is his character: "The German Reformation." Nor is the history of Wesley less eloquent when compressed in these words: "A living Gospel to two hemispheres."

An expansion of each of these sentences into huge volumes, portraying the deep workings of these fervid minds, would exhibit every means they employed pointing like a beam of light to the one end. Eminent as were the honored agents, it was not the magnitude of peerless powers in them by which they achieved those immortal deeds. It was the burning, sleepless devotion of all their powers to one grand aim. Nor will a single man of our race, copying these beautiful models of supreme devotion to man's rescue, fail to leave on his generation abiding traces of his power. Other ages will know that he was once among men, and will bless Heaven for the spirit that directed his sleepless energies.

While this deep earnestness—this singleness of heart—this lofty consecration to our living Head

distinguishes the minister, nothing can restrict the sphere of his agency. It will throw, like the power of gravity, a mysterious force over his own character, and operate, by secret laws, to sway and mold society. The resistless energy with which the pervading power of this principle operates, permeates the whole living mass. While it inspires public confidence in the man which it invests, it quickens his inventive powers, making them fertile in benevolent expedients.

This, then, is the towering spirit to which posterity is destined to award its highest veneration. It is that spirit which, mild as the morning light and meek as the leader of Israel, is firm, fearless, invincible, uncompromising. It controls the consciences of men and wins the approval and supporting aid of God.

This power in the ministry might be analyzed with special advantage by exhibiting its particular elements as indicating a high state of mental discipline, large acquaintance with science and literature, a mastery of pulpit elocution, a comprehensive acquaintance with theology and Biblical literature, a burning love for ransomed man, an intenser interest for the Redeemer's glory, fraternal affection and harmonious action among his anointed servants. But as these, and all kindred elements of power, are found in the elaboration of our principle, they can not here be delineated. As this supreme consecration, then, is the compendium of all those qualifica-

as it most intensifies our mental powers, converging all their energies to a point where they burst into flame—as it takes up and appropriates every faculty to the most intense affection and vigorous action, it relates the minister alike to the present and to the future. The system under which he operates binds such action to the future. He carries the past with him, though he stays not behind with that. He enters the future, though not so as to forsake the present. He provides increased aliment for posterity, but not on principles which withhold it from cotemporaries.

He looks deeper than others into the wound of the race, and traces to this the hydra errors which perplex our century. His view of the atoning remedy is more accurate, profound, and comprehensive; for the same reason that every object discloses its relations in proportion to the depth with which it is contemplated. He avoids the blunders, committed by only half-imbued minds, of applying to the head that which was prepared for the heart—of substituting philosophy for faith, or of making them competitors instead of allies—of attempting to remove man's maladies by other means than those provided in heaven.

If these hints at the demands of the times, and the only effective mode of providing for them, be just, then is the ministerial course marked with the utmost simplicity, and intended for the highest of all achievements. To surround this conclusion with the clearest light of evidence—to give it the force of perfect demonstration—is the aim of this address.

Beloved Alumni,—We would make the occasion which has assembled us tributary to this great aim. The events which give character to this hour can not fail to secure it a place in memory long after we shall have dispersed to our accustomed work. Dear brethren, we have met again once more to part. Not all are here! Some of our absent members have been prevented by distance from sharing in the reminiscences whose charm has drawn us hither; others have fallen at their posts and departed to their reward; others are lifting up their voices on the Pacific's coast in harmony with the injunction of the great commission.

Such as have sunk in the tomb have not abandoned the sphere of their agency, but ascend to a higher one. They are not lost, but fled—not absent, though unseen. Not only Oregon and California on the Western ocean have representatives of our Institute, they are also found in the ethereal regions of the blessed. They mingle in the scenes of glorified humanity—they act in the exalted sphere of fleshless agents. While the occasion, then, crowds the present with reminiscences, let it kindle the future with hope. Though the prospect is dim of our reunion in this militant abode, it is not so of our future greeting in the regions of vitality, where

those "one in affection shall have one abode." But even on these agitated coasts we know that place is related only to our grosser nature. State, not locality, belongs to a purified mind. Such mind has an intercourse irrespective of proximity—in spite of distance.

Though, in this life, it passes not to its higher sphere of moral functions, where increased raptures, though social, are uttered by thought alone, unseen, unheard, intangible as God's own essence—though it enters not now that deep silence in which the richest harmonies roll amid the outspread beauties of the spirit realm, yet has it mysterious fellowship amid the wanderings of this pilgrimage. This intercourse shall pervade the fields we cultivate—shall give proximity to the distant posts assigned us. The unity of our absorbing object shall be the bond of our fraternal connection—its grandeur shall radiate the tender melancholy of our separation.

Amid the awakened remembrances of the occasion, there is one heart which beats with unwonted palpitations. That heart swells with grateful emotion in the retrospect of the past. The period stretching back to the beginning of our enterprise presents itself to memory in three divisions. One of fierce conflict and exhausting toil, while the laborer had little countenance, excepting from an approving heart and a sustaining Heaven—when on more than a single continent the voice of entreaty was heard for aid to the school of the prophets.

The next was a time of trembling hope that the Unseen Hand which had begun to interfere would continue its agency till the completion of the success—that the agency conspiring against the enterprise should yet be made to combine in its support. The third has been the realization of these hopes in the face of the whole Church, so that the mingled sound that then arose of kind approval and vigorous protest are now, through the entire East, a harmonious voice of greeting and thanksgiving. The searching light evolved in its beneficent workings has dissipated the fears of its cowardly friends, and put to returnless flight the objections of its foes. These marked results at least feebly illustrate that sublime principle thus uttered:

"Truth crushed to earth shall rise again— The eternal years of God are hers; But error, wounded, writhes in pain, And dies amid her worshipers."

It is an ancient truth that a good cause never fails. It may be impeded in its progress, diverted from its course, or suspended in its apparent operations; but total failure is out of the question. Its type is in the great remedial system, which is slowly working out for the race so bright a destiny. Such a cause, suppressed, concealed, and apparently crushed, like the river flowing beneath the mountain range, will reappear to fertilize the probationary field. But, though such records of the past will ever be dear to our hearts—though memory

7

will never part with the lessons they teach—yet to the created mind the future will ever have a richer interest. It gives scope for higher achievements. It will be kindled with stronger lights. Let us now, however, deem the past prophetic of the future, and give ourselves for its highest demands. Should after years task our powers with equal labor, let it be endured at least with equal patience. Should they kindle before us the flame of conflict, let us do battle only for God and his Church. Should the issue of the strife be signal victory, let the glory of the field wreathe the brow of the Redeemer. Should we fall in the strife, let our expiring breath kindle the heroism of posterity; and when each of us departs from the mortal scenes, let it be felt that a friend of God, a brother of man, has made his exit.

But how shall we appropriately speak of the Institute so as neither to exaggerate nor depreciate? It has doubtless been an object to which the graduates have looked back with strange and abiding emotions. Since the lapse of intervening years has modified your enthusiasm for your ALMA MATER, may I ask your present opinion of her character? But your presence to-day is a response to the inquiry. The expensive journeys which it has cost you, and the kindled countenance with which you appear, are eloquent of the settled judgment you have formed. Were the data sought on which this judgment is based, you would doubtless present

them in two classes: the personal growth of intellect and heart in divine knowledge and holy experience, of which each has intuitive certainty; and its benignant working on its other inmates, as a fact of public notoriety. You can doubtless point to its career, as to that of a faithful probationer, which has had a waxing glory up to this hour-which, though successful at the outset, has ever been exceeding its former self. It has passed several changes in the board of its instruction. It is now parting with the last member of its first faculty. One of that faculty is now in the West, controlling the interests of another institution. The second has passed from its chair to make the continent his parish. The third is about collecting what little remains of his wasted energies to establish another school of the prophets in the "mighty West." But we rejoice to know that change is not bereavement, that successors are not inferiors, that the past is prophecy, and that the future will be the expansion of present history. May we prayerfully commend to the Divine supervision this child of God's providence! We may also be permitted, under HIM, to commit it to the sympathies of all who can grasp the magnitude of its interests. We trust, also, that the same Hand which has directed the destiny of the first, will never be withdrawn from the interest of the second. That the holy light, streaming from this in the East, and from that in the West, will radiate the intervening space of a thousand miles-that the

second, being the reproduction of the first, will never be its competitor, but always its ally-that, like David and Jonathan, they will be strongly knit together in life, and, like Melchisedek, they will never be subject to death. Let us hope that both will send out their anointed sons to grapple wity the foe at every stronghold of wickedness, and that the New World will never cease to read on their escutcheon, in letters of fire, this motto: "We live not for ourselves;" "we are your servants for Jesus" sake." To whom, then, but to the Alumni-to those noble youth who know the power of character derived from self-sustaining effort—to whom else, under God, should we confide the character of these newborn institutions? Who else can give the Church so thrilling a demonstration of its momentous bearing? This, of course, will not be done by high-sounding eulogies, but by divine beauty of character-by a sweetness of temper that nothing can imbitter, a meekness of spirit that never boasts, a zeal that never languishes, an intelligence that ever expands; in one word, by being a model ministry—ready for every work of sacrifice, for every post of danger, for every conflict of error-occupying an eminence covered with light, from which the mild luster of example, flowing to mingle with the strong radiance of instruction, shall pierce the densest darkness. By thus furnishing the Church with a band of heroes. in whom the chosen twelve would have found fit companionship, you will confer the highest honor on

the institution which you represent. You will bequeath to posterity a character which shall form an abiding object of the age. Those now unborn will be attracted by its moral grandeur. They will behold it looming up in the distance, like the granite peaks of ancient mountains. It shall be bathed in light long after the darkness of ages shall have settled down on common character.

In the hope that our beloved graduates will aspire to these lofty attainments—that they will be no less distinguished for the elevation of their motives than for the compass of their thoughts—for the purity of their affections than for the success of their enterprises; in the hope this ascending process will issue in a broader sphere of being, perfection, and service—that it will conduct to reunion where the freedom of our powers, the education of our companions, and the rapture of our associations, shall prevent forever these farewell scenes of sundering hearts, weeping eyes, and quenched fervors-full of this hope, we tear ourselves with firmness from the beloved objects before us-we bid you, my dear brethren, and our cherished institution, an affectionate and final farewell.



Ш.

DIVINE PROVIDENCE:

A LECTURE DELIVERED BEFORE THE MEMBERS OF THE BIBLICAL INSTITUTE, CONCORD, NEW HAMPSHIRE.

TO THE JUNIOR MINISTRY OF THE METHODIST EPISCOPAL CHURCH THIS DISCOURSE IS AFFECTIONATELY DEDICATED.

Beloved Brethren,—The peculiar relations of the writer, for several years, to hundreds of your number, emboldens him to address to you especially the following discussion. His aim in these pages has been to settle a few great principles under which may be arranged many of the far-reaching truths alike important to psychology and religion. The impassable gulf dividing between mind and matter—the utter unlikeness in the laws governing them—the consequent impossibility of all interchange between them—the points of perfect similarity and of entire unlikeness between the human intellect and the Mind Supreme—the eternally-necessary contrast between all agents and all instruments—these, and kindred outlines of truth, are the vital principles with which the writer has here dared to grapple.

When it is recollected that the mightiest thinkers of the race have hovered with awe around the fearful depths of Jehovah's agency in the universe—that the earnest discussion of ages has failed to identify the precise limit where the created intellect and the Infinite Mind meet, and how and where each acts alone—when the intrinsic difficulty of these questions is fathomed, who can anticipate that, by a brief discourse, they will be dismantled of that darkness with which the erring inquirers of antiquity

77

have shrouded them? The plan of this discourse has admitted of little else than the statement and brief illustration of these principles. Their full elaboration, it is believed, will contribute to the solution of that problem of human life which has tasked all ages.

On these themes the perverting language of philosophy has diverted the current of human thought from its early channels. The Hebrew oracles acknowledged no agency in any realm of nature but the ever-acting Mind Almighty. This ascription of all action in every element to that Mind needs not the apology that such utterances were made in the pomp of Eastern poetry. They are the accurate statements of what was intended to thrill all created mind. Never can they be appreciated till resistless conviction of the essential unlikeness between mind and matter pierces the mind through and through. Not till then can there be an adequate conception of their intrinsic opposition.

The discussion of these elementary truths will not be ranked with any abstractions by such as know that all action looks back to principle no less directly than all principle looks forward to practice.

LECTURE.

A BELIEF in the existence of a Divine Providence has been peculiar to no age. It has been ancient as our race, and almost as extensive as all the generations of men. But in precisely the thing in which it consists there has been little harmony. This has varied as the light in which it was contemplated has been more or less unclouded and intense. Antiquity has not been alone in producing its Epicureans, who allowed to the world no other providence than its laws could exercise over it. Modern times have been fruitful of a kindred class. While

such have referred these laws to the Infinite Mind as their source, they have excluded from them the least subsequent interference of that mind. They leave the mundane machine to operate under no other agency but that of these laws. This class, however, is less numerous than that which accords to God a *general* supervision of his universe, while it denies him every shadow of care for individuals. The atom of matter, the insect of a day, those minute events which rise and vanish by millions in an hour, can never share in the attention of Jehovah.

Others advocate a providence which permits the Father of Spirits to act on mind, but never on matter. To touch a single wheel in the complicated machine of the material universe, would prove imperfection in the manner in which he originally constructed it. They, therefore, demand hands off on the part of the Creator, unless, to establish a new religion, he discloses almighty power in the form of miracles. Though these views are not all alike dishonorable to the Almighty Mind, the best of them fail to accord with the records of his Word. They can not be tested, however, by this infallible criterion till the subject shall be guarded against misapprehensions.

By Providence, in this discourse, is understood the care and supervision of God over all the universe by the direct exercise of his almighty energy. At this point we must protest against any resort to that common fallacy of confounding a well-attested fact with the mode in which it was brought about. That the infinite energy of God is momentarily at work on every part of the universe, may, as a fact, have the certainty of demonstration, while the manner of doing it may lie as far beyond our mental compass as the profoundest arcana in the world of spirits. The impervious vail by which the latter is covered, is the very same which conceals ten thousand other processes in every field of our investigation. How, then, without practicing on ourselves an utter fallacy, can we permit the darkness which shrouds the manner of Divine providence to shake our confidence in the evidence which sustains the fact of that providence? Why should this inquiry be embarrassed by a demand made here which is made nowhere else—a demand repudiated by the very nature of the case? While the most piercing minds of the race have met with no fact through the whole range of inquiry the manner of which was not inscrutable, why should our faith stagger at the unextorted secrets in these lofty movements of Jehovah's administration? To urge, therefore, because the manner of providence operating is beyond our grasp, the fact of its operation should be brought into doubt, is an egregious fallacy, which should be promptly rejected.

There is, however, an important sense in which the agency of God, in the exercise of his providence, is not inscrutable by us. We know by our own

mental structure and operations what is the action of invisible mind. We make our own objective, so that it reveals itself to us in its action. Did not this lofty, intrinsic power of agency reside within us, in vain would the Infinite Mind attempt to impart to us an idea of its own agency. To conceive of its mysterious, self-acting energy, I must be enrobed with it; to know its attributes, I must possess them; to conceive of its operations, I must exercise its powers. Of this exercise no man ever cherished a shadow of doubt—the certainty of this is not less than that of his existence itself. The light of consciousness is the only evidence in which the originating power of agency can be known. Because the human might does not approach Divine power in degree, it is no indication that they are unlike in kind. The fact that ours extends to only narrow limits, and that God's sweeps over the out-limits of the universe, creates no possible difference in any thing essential to free agency. If, then, the infinity of unlikeness, at other points, between the originated and the unoriginated minds, can occasion no difference in what is essential to agency in both, I know what the agency of God is with the same accuracy with which I know my own agency. Up to the point I can act on surrounding objects I can clearly see how God can do it. But to extend my conceptions over the broad sphere of his providence, I must imagine an agent whose energies transcend mine as far as the objects of his care transcend those

of mine. I can, then, have no greater difficulty in conceiving of God's universal agency than I have in grasping those objects on which he perpetually acts. What obstacle, then, can arise to my faith against the never-reposing energies of God reaching every action of the great universe, which has not equal force against my faith in the existence of the universe?

In the doctrine of Providence to which this discourse is devoted, are found the ideas of an infinite, ever-active agent; of a material system, on every part of which his power never ceases to work; of created mind, on which Divine agency very differently operates.

That the perpetual and universal action of Divine power on every part of the material system involves no inherent obstacle, is indicated by the fact that creating agency has operated in the same sphere. If infinite power once acted in bringing all that now is out of nothing, why should it not continue to act in preventing the same entities from returning to nothing. To make a thing, and to keep it in a made state, must demand the same kind and degree of agency, though the difference of our relations to those two classes of acts may give them a very discrepant appearance. It is the nature of mind to act; its sphere of agency is as broad as the compass of its presence. The Divine essence being no where absent, it can act every-where.

It should awaken no surprise that the necessity

of a persevering agent is not equally obvious as the necessity of a creating agent. The reason the latter forces itself on all sane minds, and the former is so much doubted, exists not in the difference between the two things, but in our relations to them.

Finding that something is, the very structure of our mind carries us back to its beginning. The process is short, rapid, unerring. The observer determines that the thing has always existed-which is impossible, as it has not all perfections; or that it made itself-then it must have acted before it existed; or that it originated in infinite power. In the last he reposes with the most entire assurance of truth. But this constitutional necessity and facility of proceeding directly from what exists to him who gave it existence, are wanting in our passage from continued existence to the ceaseless action of him that upholds it. Having always observed things remain as they were, without a hand visibly to support them, we do not as readily mark the connection between preservation and agency as between creation and agency. Having ever noticed regular movements in our solar system, without any perceptible power to produce them, we are not aware that the gulf is equally impassable which separates between motion — or preservation — and nothing, as that which separates between simple being and nothing. We see not at a glance why the power of continuance may not in some way be interwoven with the constitution of matter itself, or

why it may not have been superadded to a globe, so as to have been its concomitant without being its property. Thus it is there appears to be scope for both preservation and motion without referring them to God's direct agency, and that agency is much more easily dispensed with in preservation than in creation. The uniformity with which we are accustomed to see the movements of nature proceed, is so much unlike the ever-varying action of all agents with which we are acquainted, that we more readily refer those movements to the constitution of things than to the action of God. But this subject is not alone in deluding us by mere appearances; otherwise the brightest minds of the race would not for thousands of years have pronounced this globe a plane, and stationed it in the center of the system around which the sun and stars made their daily circuits. These deceptions have fled before the corrective powers of generalization. To the same intellectual test should the evidences of God's agency be submitted. Science itself has strangely sanctioned the phraseology, that the LAWS of nature are the efficient agency by which the processes of nature are carried forward. What except a simple definition of these laws can be requisite to dissipate forever so gross a delusion? Let us, then, pierce the mists which have long shaded this misapplied term. What is its import in its application to the processes of external nature?

"By law is denoted a mode of existence, or an

order of sequence;" that is, the regular order, according to which the system subsists and operates. But how can the order of the system be substituted for the mind that arranges it? How can its operations be thrust into his place who operates? We call the tendency of every body toward its attracting center the law of gravity. But what is this tendency, this law, but a fact in nature—an event of uniform occurrence? Can this event be its own producer? Is it not one thing to know the gravitating tendencies of bodies, and another to know the agency that moves them in that order? Would not my faith be regulated by the same principle in believing the creation had no cause, as in maintaining that its processes are the agency which produced them? These certainly occupy spheres in the universe which can never be exchanged. They must be those of the act and the actor-of a cause and an effect—of a thing and a person—of what is essentially passive and of what is intrinsically active. The agent must know the object for which he acts, but the act can neither know its cause or sequence. These immutable distinctions were profoundly fixed in the great mind of Newton. "Gravity," says he, "must be caused by an agent acting constantly according to certain laws." (Letter to Dr. Bentley.) When we affirm that laws which are the mode of an agent's action can not by possibility be the agent which acts, we apply the remarks with the very same force to nature, order, mechanism, or to

any other thing to which casual power is tacitly ascribed. We must, then, cease forever to substitute the order of action for the agent that acts—the rule for the workman that operates by it—the uniformity with which the processes of nature are carried on for that Infinite Agent which carries them on. What possible efficiency can there be in the manner of acting after the hand which adopted it is withdrawn?

Such as exclude the direct agency of God from the functions of material nature will find by profounder scrutiny their position a most difficult one. Conceding, as they must, that a thousand lofty purposes are accomplished by these functions, they are compelled to maintain that mere matter does all this — that these far-reaching designs, ascribable only to the mightiest intellect, are predicable of the most lifeless mass on which the foot treads. Events for illustration so crowd around us that we can scarcely err in the selection. Take that of a body suspended in the air, which is attracted by the earth. This attraction is action. But what acts? The earth? Then the earth knows when and where the suspended body appears. Is it the body which acts? Then it must know with what degree of power to act; and that knowledge must be so scrupulously exact as never to vary a thousandth part of a grain in proportioning its momentum to its quantity, or the millionth part of an inch in adapting its speed to the distances through which

it falls. That such calculations obtain through all the movements of the solar system, we have all the certainty of figures and mathematics. Where do the annals of man speak of a genius adequate to trace these endlessly-varying proportions, which reach to every inch of space and every atom of matter? But the demand for present intelligence stops not at a mind which can trace these relations, but requires one that can operate accordantly with them through all the ages of time, and over the largest sweep of worlds. Is the dead earth, then, such a mathematician, or is the body suspended above it such a calculative and executive mind? That such matchless skill and peerless energy are present none doubts. But where are they seated? In matter? Then matter is mind. In an agent? Then behold the direct action of God in every movement of nature. Let none imagine that God has empowered matter to do all this is a solution of the problem. The thing is impossible. Matter, as such, can not be empowered to do this. It must first pass over from its own dominions to that of mind; that is, it must retain its own nature, and at the same time cease to be what it is. Now, the performing of this contradiction is not an object of power, though that power be omnipotent. So sure, then, as matter can not be mind while it remains matter, it can not act like mind and be what it is. To speak, therefore, of God's empowering matter to achieve the loftiest functions of mathematical mind, is a gross perversion of thought, and a downright perversion of language. We speak with emphasis the fact must not escape us—that there can be no middle ground: either what belongs to mere matter can perform all these mental functions, or the position that they are not the direct action of God must be abandoned. We can not permit the question to be obscured by loosely supposing that God may carry on the processes of nature so indirectly as to justify the language, "It is done by instruments." The instruments contended for are of the same class of inert things as the objects on which they are supposed to act. The demand is equally imperious for the immediate action of God to produce any change in nature, whether you place nothing or ten thousand instruments between that change and his hand. The tenth or ten-thousandth instrument can no more act than the first, or than the mass on which it is alleged to operate. The broad fact glaring on every observer is, that changes take place every moment around us which nothing but mind can effect. It is too palpable to admit of proof that contrivances-adapting means to endsare before us on the largest scale. If matter can do this, it is capable of any thing we ascribe to God. He may be matter, or it may be God. Inertness has ever been deemed an essential property of matter. This certainly excludes all action and all motion from being a property of the same substance. Take a single instance of contrivance, as a specimen of millions with which nature is crowded, which requires ever-operative intelligence and executive power. From the deposited seed shoots are thrown out so that one portion goes downward to form the roots, and the other upward to develop in the future plant. A failure in either of these arrangements would annihilate vegetation. Is the seed aware of this? Has it the precautionary power to guard against it? Are the light, heat, and moisture aware of the functions of their office in the growth of this plant? Do they act in conscious concert in nicely combining their proportions with far-seeing reference to the end? Do they direct their operations with a skill so profound that the trunk, the boughs, the leaves, the fruit, are so provided for as to have their relative proportions, and the nutriment never miss its way to the leaves instead of the fruit? Here are betrayed the workings of mind. Where is it seated? In these material properties? Then matter is no more matter. It has parted with every one of its properties; it has leaped the mighty gulf which divided it from mind; it has become one of those Godlike beings which are self-active.

This illustration of random choice is even less striking than those which multiply in their complications as we pierce below the mere surface of nature. Let none, then, mistake the conceded fact, that God contrived and put in operation the mundane system, for the question before us, Who continues its opera-

tions? If we know any thing of the operations of mind in the universe, do we not find them here? Is this mind in matter, or in an agent foreign to matter? This demand for a living agent will continue to be evaded unless it be kept full in our view—unless we sternly require the direct conclusion, that all this thinking, operative agency must be exercised by matter alone, or by Mind on the throne of the universe. This will enable us to rebuke, as by the blast of a trumpet, that philosophy which nominally places God at the helm of the world's affairs, but really throws between him and his creatures such a train of agencies as utterly to cut them off from his supervision. This philosophy concedes that the ocean and the earth are kept in being by the Divine power, but it denies that power any direct agency in the shower that rises from the one and fertilizes the other. The cause of this must be sought in such agents as the law of evaporation, the absorbing power of the air, and the condensing processes of the wind. Thus all these proximate causes of the rain conspire to produce it by their own selfdirecting agency, and God is excluded as a cause. In this very same manner is the ever-present God exiled from all the other operations of nature, so as to make them strictly self-directed.

That loose hypothesis which ascribes to God a general control over his universe, while it denies to him an agency in all the particular functions of nature, has in it the elements of self-subversion. Is

it possible that the whole can be under the direct agency of God, and yet no part of it be under that agency?-that this can be true of the system, and yet untrue of every element composing the system? How can God control nature in the aggregate of its processes, and yet every law by which these processes go on be independent of him? Can the whole be any thing but the aggregate of its parts? Remove all these, and you dissipate the whole. If no system can exist in the absence of its parts, God can not act on the whole without acting on each of its parts. Apply the principle to our species. How can God act on the whole race without acting on every nation? or on a single nation without including individuals? It must, then, be as true that God acts on every atom of the globe, as that he acts on the entire mass which these atoms compose. It must be as true that he superintends every individual man, as that he does the entire race. It must be no less certain of every particle of my body, than of my whole body-of all the dew-drops of the morning, than of the earth and ocean from which they were exhaled. This position is entirely untouched by any multiplication of second causes between the agent and the effect. If these amount to ten thousand, God must be no less in the last than in the first-no less in all the intermediate ones than in the two extremes. He acts in the last no less than if none preceded it. He acts in the creature in the very event which was supposed to

supersede his action. Not only is this entire chain of events upheld by his omnipotence, but he lives and acts along on every link composing it.

What is usually called the operations of nature must, then, really be the uniform action of God. By this is not intended the result of God's former agency, or of his occasional agency, or of his indirect agency, or of his partial agency; but of such an agency as was requisite to the creating of something out of nothing. So that, in the same sense and with the same force, we affirm that without creating power what is could never have been, we maintain that, without the continued action of the same power, what is could never continue to be. Therefore. there can be no more room for something to intervene between God's present act in preserving nature and nature itself, than there could have been between his creating acts and the world he created.

If, then, any middle ground is utterly impossible between the direct action of God in each movement of nature and the purely mechanical theory, our faith must be entire in one or the other. If the machine of the universe has been constructed to operate with mechanical power—if it be self-regulative and self-preserving, then the circle circumscribing all created things excludes from them a God. But if mere matter be not replenished with these highest functions of mind, then all its movements, over the whole sweep of the universe, are those of the Infinite Deity. Nor can the truth of

this conclusion be impaired by that analogy instituted between the maker of a clock and the Artificer of the world, "When the former has finished his machine, it will continue measuring time after the maker of it has retired to his grave. Why may not the mundane clock execute the purposes of its Builder after he has retired from it?" By proving this analogy to be utterly false, we shall thereby neutralize the argument drawn from it. What, then, is the whole work of the clock-maker? Simply to modify the action of existing force by a new arrangement of the known properties of matter. What is the work of the World-Maker? It is to so act on every atom of matter that its properties and the force that attends it may not cease. In making the clock of the world go, then, God must incessantly supply that very force without which the clock of art would be motionless as death. Is it, then, possible to conceive of two things more radically unlike than the demand of these two machines for the continued agency of their fabricators? If the constructed clock runs solely because God's agency acts on all its materials, how can it follow that the processes of nature would go on were his agency withdrawn from the system? It is, then, a grand sophism to reason from the movements of the clock, in its contriver's absence, to the movements of nature in its Creator's absence.

The UNIFORMITY with which the Divine will acts on nature has allured inquirers into the belief that

this action is mechanical. But does not our mental structure prove us gifted with powers to pierce the vail which uniform action draws over the Agent which acts? Because the course of action witnessed among human agents is often fitful and changing, is it modest to transfer similar mutations to the action of the Infinite Agent? Does the objector really conceive that to produce the uniformity which nature presents from age to age, it was needful the whole mass should be one vast machine?—that it was more difficult for God to act uniformly than for him to construct a complicated system to act so? Aside from the absolute impossibility of thus making a material system self-active, how would its being so relieve Omnipotence? Is not uniform and allpervading action as easy for him whose infinity precludes this and all other comparison? Had God made the mundane system capable of all the functions which we know to be discharged in its movements, it would be the brightest intelligence that has ever flourished within the circle of the sun. The peerless sagacity with which it adapts means to ends, proves it capable of the highest moral functions for which created intellects are formed. Such absurdities must be embraced, or the incessant action of God on nature must be admitted. For the vain conclusion must be abandoned, that God has thrust something in between himself and the material universe. Were that something matter, the case is not relieved; it remains powerless as the

mass it is supposed to move. Were it mind, then we have reached the Supreme whom we seek, but nothing between him and his works.

Nor can it be validly objected that to refer the regular movements of nature to the uniform action of God, is to remove all ground of confidence in the stability of nature. We demand with emphasis, Why does the uniform operation of the Divine Will furnish a feebler foundation for instruction from the experience of the past, and for confidence in what reposes in the bosom of the future, than would the most rigid mechanical structure of the universe? Can infinite energies and skill find greater embarrassment in continued, uniform action, than in constructing a machine to perform such action? This doctrine of the unremitting agency of God on every atom of the universe, leaves scope for him to vary his operations as the exigencies of his kingdom may require—to work both within and beyond the broad compass of his usual operations. This view also presents a miracle in a most intense and imposing light. As that consists in a suspension of the socalled laws of nature, if these laws are God's action, then, as no power in the universe short of Omnipotence can suspend them, every miracle wrought to authenticate a Divine message must be the Almighty's work. Our principle discriminates with the utmost precision between the Divine agency in nature and in a miracle. It does not ascribe a miracle to the hand of God, and the operations of

9

nature to a constitution which God gave it when he created it; but it makes the one his ordinary action, and the other his extraordinary action. It requires a miracle to be viewed, not as a suspension or inversion of some wheel in the complicated system of instruments so as to peril the regularity of its future movements, but merely the operation of God in a direction differing from that in which he otherwise unceasingly acts. It repudiates as preposterous the idea that a miracle is a sudden act of Jehovah's newly-awakened energies, which, after the slumber of ages, have just been summoned into requisitionthat God suddenly arrested in its movements the clock-work of the universe, which ages ago he had wound up to run through all time without his further interference. It is not within the narrow sphere of a few miracles that the Infinite Hand is in operation, but through that broad range which the golden compass of creative skill had prescribed to the universe.

The teachings of the Scriptures so entirely harmonize with this view of providence as to give it the highest possible authority. They teach us, in a thousand varying forms, that "God upholds all things by the word of his power." Not by mechanical laws which could act in his absence—not by powerless instruments, inert as the masses on which they are assumed to act—not by the constitution of nature, as though the mere mode of its existence were the power that preserved its being; but by

that stupendous energy, at whose bidding all things arose from total emptiness. As an object falls at the withdrawal of the hand which sustained it, so, it is here intimated, would the creation sink were Infinite energies withdrawn which now support it. Thus, when we speak of God's intimate presence, vastly more is intended than the limitless diffusion of his essence. This all-pervading infinity is a necessity of his nature, but the exertion of power is a matter of volition, and it is the universality of this exertion which is here affirmed. We should, then, mark with thrilling interest the relations sustained by ourselves, and by our Author, to the material universe. In this we meet him, as he is never absent from one particle of it—as its movements are his action. He perpetually addresses even our senses. Not only is he in the sun, in whose radiancy worlds are bathing-in the stars, that have for ages glittered on the mantle of light-in our globe, which has swallowed a hundred generationsbut in the nearest and minutest objects around us. He acts on the walls which inclose us, on the seats which we occupy, on the garments that cover us. He acts in every object we touch, in every sight we see, in every sound we hear. He acts on all the limbs of our bodies, in every particle composing them, in every globule of blood which courses through them, in every breath of air giving vitality to that fluid. The presence and action of God are not here asserted figuratively, but literally. He

acts on every particle composing my frame as literally and really as I act in opening and closing my hand. If, then, we thus live in his never-reposing energies-if these surround us as do the ocean waters their inhabitants-if they act through us as does the sunlight through the air-then have we no article of property, no companion in life, so near us as God—then may we as readily escape from ourself as from him. Though we do not see him, or feel him, or hear him, our certainty of his presence is no less absolute than if, by pressure, by voices, visions, he addressed all our senses—no less than if we saw him as we do the glories of the noon-no less than if we felt him as we do the embraces of a friend, or heard him as we do the thunder of the clouds. With what repugnancy, then, should we spurn away that pernicious dogma which places God at an unapproachable distance from man, so that more than the visible heavens separates him from his earthly orphans! How profound, then, should be our reverence—how hallowed our emotions—how unintermitting our obedience!

Having discussed the subject of Divine agency in its relation to irresponsible nature, we next inquire INTO THE DIVINE RELATIONS TO MORAL AGENTS.

It is inherent in perfect governments to vary as do the classes of subjects under its sway. The inorganic mass, the vegetable organism, irrational brutes, and thinking men, could never be grouped

together under the same laws. That Divine force, which we have explicitly connected with irresponsible nature, can never reign over probationary mind. That these two classes of beings require a government dissimilar as the natures that compose them, strikes us with the light of intuitive vision. There is, indeed, one point at which the Divine agency is identical in its relation to mind and matter. point is preservation. The demand for supporting power is exactly equal in both; it is absolute in both. Mind, no more than matter, has any cooperating agency in its continued existence. The intrinsic energy of mind does not lie at the point of preservation; here it is no less powerless than matter. Omnipotence, therefore, acts alone, no less in preserving mind than in keeping matter in being. But the work of mere preservation is the point at which the ways of Providence divide in governing these two substances—mind and matter. In controlling the latter, Divine power is no less absolute than in bringing something out of nothing. In governing the former, it consults that inherent principle of self-action without which mind could not be mind.

But to avoid a ruinous blunder at the very threshold of the discussion, let us distinguish between the *extent* and the *nature* of mental action. Though it is absolutely essential to mind to be selforiginating in its sphere of action, yet that sphere is contracted within narrow and impassable limits. It would be alien to its powers and relations for our mind to be free from the control of commanding authority and corresponding obligations. This freedom appertains only to the Mind Almighty. Nor is ours free from the moral imbecility superinduced by sin. To glorified spirits exulting in light this freedom belongs. Nor have we immunity from the sufferings of mortality. This invests only unfallen mind. Nor have we freedom to act independent of occasional, causes. To whatever other mind this independence may belong, it is not the prerogative of human mind. But the freedom of the soul reaches precisely to that limit which measures its obligations. Beyond that it can not go with all the supernatural aid afforded it by the atonement. Short of that it can not be restricted without making its obligations an injustice. By heedfully computing these restrictions, we shall find the fixed limits beyond which Providence never operates forcibly on human agents. Between that agency, restricted by these limits, in governing mind, and that which preserves mind in existence, there lies a gulf too vast for our intellect to span. Though all our searchings may be baffled to ascertain the precise point at which God's and man's agency meet in human action, no uncertainty shades the territory which divides between SELF-ACTION and IN-STRUMENTAL ACTION.

A large class of philosophic theologians, both of scholastic ages and modern times, have so grouped together all the agents and instruments in the universe as to make them sustain essentially the same relation to the Supreme Agent. The immense skill and erudition which have been tasked from age to age to defend this position, evince its intrinsic difficulty, and the array against it of the common convictions of the race. This far-reaching question of ages, whether the human mind be self active, like the Divine Mind, should have long since had an affirmative adjustment.

When it shall become deeply fixed in our convictions that any middle way between an instrument and an agent is an impossibility, a tenable position will be easy of attainment. It will then appear, with intuitive clearness, that man is a mere instrument, or that he is, in the proper sense, an AGENT. If an instrument, then confessedly irresponsible; if an agent, then in the highest sense author of his Most that have ascribed to him the own acts. former character, have done so from a misconception of his relations to occasional causes. They have identified his volitions with his sensibilities. And as all men know that their emotions and desires arise, in spite of them, from the fixed relation God has given of the inward and outward systems, these mental states can indicate not a shadow of agency in man. The removal of all distinction, then, between the volitions and sensibilities, is the annihilation of all agency. But that true psychology which makes the volitions of the mind its only executive power, restores the Godlike faculty of selfaction to man. If our dependence on occasional causes for action leaves untouched the self-originating power of action, then should it assuredly never be substituted for that power, or in any possible way be allowed to interfere with it.

If there be in the whole universe no power out of mind, and no mind without power, then the absence of power is the great gulf dividing between the universe of matter and the universe of mind. To the one belongs the susceptibility of being acted upon by energy from beyond itself; to the other, to act from within its own resources. This spontaneity of action belongs to men, angels, God — to the entire universe of mind. Whatever is without this is thereby excluded from the grand inclosure of mind. It is of necessity, and to eternity, within the dominion of matter. Did not this self-action belong to mind, nothing had ever been. Mind was when nothing else was. If it ever acted, therefore, it must have done so without foreign influence, as all else was then out of being. Nor would any action in the universe ever have been possible were it not intrinsic to mind to act. As that which can not act of itself can never act at all, but only be acted upon, were it not in mind to act, as it can be in nothing else to act, all action would have been impossible, and total emptiness would now reign alone.

But the question may arise, whether all differences

between created and uncreated mind should thus be merged in this grand distinction - self-activity of mind? If self-activity belongs to all minds, then whatever distinctions exist in the created and uncreated minds, they leave this the property of man no less than if he were like God in all other respects. We know nothing, for example, of that peculiarity called self-existence. This, which is the foundation of that incommunicable attribute eternity—can belong to no other. And were it true of ten thousand other Divine perfections, how would that affect self-activity, common to all mind? Dependence is inseparable from created mind-independence from the creating mind. But dependence for continued being can in no way be related to independence in action while being lasts. Our continued existence is no less an effect of omnipotence than was our first existence; and as it is an essential quality of every effect to be passive, how can that affect the spontaneity of our action? The circumstance of God's preserving the mind is no otherwise related to self-activity than self-preservation would have been. The preserved mind and the preserving mind have, therefore, the power of selfaction—a property common to both, as it is essential to all mind. The dependence of our mind, therefore, at a point where passivity is the only possible state of any being, can have no conceivable relations to that state of mind where activity must be its own. A clear conception of the necessary truth that one

agency from its nature excludes all other agencies from every act which is its own, will convince us that the power of our action is entirely within us. The contradiction of making an agent act can not transpire within the range of omnipotence itself. When Calvin and his school make the volitions of man to be his own, and also to be produced by Omnipotence, they overlooked this obvious principle, that a volition could from its nature belong to none but to the mind producing it. If a volition be merely the mind acting, does not its very nature exclude all other agents from its production except the mind that wills? Can more cloudless certainty be in any axiom than that nothing but power can act; and that this ceases to be power at the point where it is overpowered? To speak, therefore, of making an agent act is utter confusion of ideas, and the grossest perversion of language. Of this power of originating volition we have the same evidence which attends all first principles—not the certainty of consciousness, but the evidence of original suggestion. Every man is conscious of mental action; by the structure of his mind he refers the action to the perceiving agent. Let him attempt a thousand times to refer it to another—it is out of his power. His Creator, then, necessitates self-recognition in determining the actor. Can there be, therefore, within the precincts of mind another first principle more firmly fixed at the basis of human knowledge? Is there not upon me the same constitutional necessity of referring my inward acts to myself as of referring any quality to a substance, or any event to a cause? The incontestable conclusion is, that the Supreme Agent never produces the acts of subordinate agents—that he never does it directly or indirectly, in whole or in part, by the agency of others, by any array of motives, or by any other thing or being in the universe.

Is it alleged that the proof is equally invincible that God produces all human acts; that we should never reject one of these two propositions, because. we are unable to perceive the harmony of both; "that, therefore, we are bound to believe both that man is a free agent and that God produces all his volitions?" Never was there a sophism coiled in so brief a statement more summarily subservient to error. There are a thousand examples in the Bible in which the point of harmony between two ideas lies beyond our mental compass. But what has this to do with contradictions? The darkness of mystery covers the former—the light of evidence shows the conflict of the latter. The distinction is so glaring between unperceived harmony and direct opposition in ideas, that the one will be the experience of all created mind forever, and the other has no existence but in misconception. This is precisely the distinction between the alleged and the real state of the case before us. The difficulty is not in being unable to show how it is so, but in clearly perceiving that it is impossible to be so.

By thus confounding simple obscurity with palpable contradiction, error has escaped detection, and truth has languished under the most unjust imputations. We protest against placing at eternal odds these immutable principles of truth. It is authorizing a test by which the highest verities may be brought into doubt, and the most repugnant principles indicated as truths.

In passing, a glance at least must be taken at the objection found in God's foreknowledge against man's freedom. This was urged by the school of necessitarians, both of the fifth century and of the sixteenth century. They alleged that "the foreknowledge of God precluded the possibility of freedom in the will of man; that this certainty of events could never allow of their occurring otherwise; that, therefore, man's freedom in acting, and God's foreknowledge of his acts, could never both be true." Have the distinguished advocates of this binding influence of God's knowledge on man's powers applied their principle through the whole range of its legitimate bearings? Have they traced it to not only whatever is done by man, or angel, or devil, but to every possible achievement of Almighty God himself? Can it be doubted whether the Infinite Mind knows its own volitions? Must not that knowledge bind him with the same fetters with which it necessitates every human volition? The sphere of the Divine knowledge being infinite, it must have included all the acts of his omnipotence,

even when that had no field for action but that mind itself. Do its advocates perceive that they thus dethrone Omnipotence - that they reduce the great God to a mere instrument of foreign power? They can not be permitted to rest in a partial application of this desolating principle. It must have influence no where, or it must sweep over all the conceivable agencies in the universe. It must leave man free, or it must have bound his Maker from eternity. Had these fearful bearings of God's foreknowledge suggested themselves to Luther, he could never have pronounced it "a thunderbolt to dash to atoms man's free will." The fallacy of this conclusion, from the certainty of events which God's foreknowledge of them secures to him, should be clearly exposed. The fallacy lies in confounding causal necessity with axiomatical necessity. The former consists in a producing power; the latter, in the impossibility of an event cotemporaneously being in two opposite states. The one regards the agency by which it was brought about; the other, merely the fact of its being as it is. The one connects the event with its cause; the other has not the remotest reference to cause. To confound these two most dissimilar kinds of necessity, which are no more alike than the order of ideas and an act of creation, can not but result in fallacious conclusions. This clear perception between what causes an event and what necessitates it to not be something else after it has occurred, will divest perfect

knowledge of the event of every shadow of causal relation to it.

The proper agency of man and the causal necessity of his volitions are mutually exclusive. Whatever evidence evinces the presence of one proves the absence of the other. All the claims of God, solemnly urged upon man in the Divine Word, make the grand assumption that it is he, not his Maker, which is to act. This entire class of Divine assumption, involved in every written word uttered from heaven, is the highest conceivable proof of the principle assumed. The mode, therefore, in which Divine Providence operates on the human mind, in all its actings, is totally unlike that in which it directs irresponsible beings. It acts on mind by gentle incentives, surrounding it by motives like circles of conflicting advisers. But if the world of mind and the world of matter are thus placed from each other, at a distance which can never be removed or diminished—if the former be invested with a power like God, and the latter be no less without it than nonentity itself-if one can know itself and the mighty Agent which kindled its powers into intellectual being, and the other know not even its own existence—how much more does mind than matter deserve the ever-active care of Providence? All the evidence proving God's constant agency on matter must avail to show his care of mind, as what is unconscious must have been made and preserved for that which is conscious.

As we have just seen, God actually pervades all the system—that he is in all hight and all depth—in what is vast and in what is minute—in the floating atom and in the rolling world—in the fall of the sparrow to the ground and in the spheres of the mundane system—in the life of the insect of a day and in all the animal tribes that people the globe; as we have shown this stupendous care ramifies all these extremes, how can it be absent from those for whom this physical system was constructed? Beings glowing in their Maker's image can not be abandoned of his never-sleeping care to perpetual orphanage.

Let us, then, examine the SCOPE of his Provi-Dence, as exercised toward us in the variety of the human character and condition.

Though every man's action belongs entirely to himself no less than if he were self-sustaining, the results of his actions belong to an economy which operated before he existed. That the thoughts, feelings, volitions, and affairs of men, are under the inspecting and guiding care of God, the Scriptures, combining with the nature of moral government, make indubitable. The aeronaut may retain his weight or cast it down, but he can not control the rate of speed at which it shall fall, or the effects it shall produce in what it strikes. The act of casting it down was his—the laws governing its fall were God's. The principle illustrated by this is universal in its application. The agent is sole

author of his acts, but Providence modifies their bearings. This principle is every-where exemplified in the graphic stories of the Jewish patriarchs, in the inspired history of the judges and kings of Israel, and in the picture, divinely drawn, of the prominent actors in the New Testament. Had the history of other nations been sketched by the same Heaven-guided hand, in its most striking exhibitions would be found the recognition of the same principle. Such a history of the race would trace the Divine Hand, not alone in the destruction of Carthage being occasioned by the sight of a fig in the Senate of Rome, or the detection of the gunpowder plot by the finding of a lost letter, but in rearranging the entire train of human transactions, and in giving to it a new direction. The fact that such an agency presides over the ordinary business affairs of men is clearly assumed by St. James, where he teaches that, in matters of mere traffic, "Ye ought to say, If the Lord will, we shall live, and do this or that." The same principle of God's controlling human events is involved in the Divine assurance of answer to prayer. This, in a thousand instances, supposes the bestowment of that on the suppliant which he would not otherwise receive. Did not the Supreme Agency control all events, how could this assurance be true? How could he suspend their particular application on the free act of his servants' prayers? How could he do this through the whole range of the millions of his supplicating creatures?

Is it, then, objected that "this arrays the common administration of God in the character of a continued miracle?" This is true in a single aspect, but not so as to give any force to the objection. The power that preserves our existence—that answers our prayers for temporal benefits, and that works miracles for the establishing of a religion, clothes the same Agent, and is exercised with the same directness. But this identity in the Agent and directness in his operations leave scope for all needful distinction in these various departments of Divine action. The work of preservation, consisting in God's incessant action, makes no demand for his departure from uniformity of action. The work of answering prayer, in controlling some external events in the suppliant's behalf, is action by a Hand so concealed as not seeming to depart from its uniform mode of action. A miracle is God suspending his usual operations, and acting, in that instance, in another direction, to certify, for a great public purpose, his direct interference. The variety of the Divine action, therefore, in these three different spheres, exactly corresponds to the variety of objects had in view. These objects being continued existence, the encouragement of piety, and the authentication of a new religion, all demand direct Divine agency, but that agency diversified in its mode of acting so as to answer respectively these ends. The first purpose—preservation—is carried on with so entire a uniformity as to vail the power

10

which acts. The second—the support of piety—is performed with a skill which conceals any marked arrest in the current of affairs. The third—the authentication of new truth—strikes the senses of men with an overpowering conviction of God's agency in the event. The directness of the action and the identity of the Agent, in these three spheres, can, by no means, occasion any clashing in the objects. Did supernatural agency often exert itself in the form of miracles, the purposes of society could not fail to be frustrated. For example, were the day frequently to be prolonged, as by Joshua-bread often to be multiplied, as by our Lord-or the dead numerously to be raised, as the widow's son, the settled principles of social life would be ruinously shaken. The alarming disturbance in the settled order of nature would introduce confusion in the seasons, and peril the harvests of every clime; or the incentives to diligence would be utterly wanting, and the chill of apathy reduce society to a stagnant mass; or the care of life would be fearfully abandoned, and persons so numerously disappear that the pangs of the surviving and the waste of society would become insupportable. But the importance of each of these spheres of Divine action remaining distinct, can create not the slightest obstacle to the directness of that action.

In accordance with this *directness* of God's agency in all these departments, are the unequivocal ascriptions of his Word. These no more exclude his hand

from the ordinary movements of nature, or from the common events of life, than from the most overwhelming displays of miraculous agency. They arrange all the movements and all the elements of the universe in one grand array of instrumentalities, instinct with no life but his action. If these run on his messages—fulfill his commandments—execute his counsels, they operate only as instruments. If the falling shower supplies the thirsty fields, it is our "Father in heaven who sends it on the just and unjust." If the valleys smile with verdure, it is "God that clothes the grass of the field." Does the diurnal revolution bring to us the sweet vicissitudes of day and night? "It is he that turns the shadow of death into the morning, and maketh the day dark with night." When the fearful powers of nature are at war, "Flames of fire are his messengers, and stormy winds fulfill his word."

By another class of Scriptures, the Infinite agency is made equally direct in the most ordinary events of individual life. If I languish in sickness, I am assured "that the rod of God is upon me." Is my guidance safe through the labyrinth of perplexing events? It is in harmony with that comprehensive promise, "In all thy ways acknowledge him, and he will direct thy paths." Do mountainous calamities press me down past my power of endurance? Pointing me to his ever-active agency, God says, "Call on me in the day of trouble, and I will deliver thee." Then, "thou shalt not be afraid of the pest-

ilence that walketh in the darkness, nor for the destruction that wasteth at noonday."

Nor can it be urged that these explicit assurances of interference with our ordinary events belong to the miraculous portion of the Jewish economy; for the very same agency is recognized in the Christian Scriptures. They are replete with passages which teach the doctrine involved in the assurance that God numbers the hairs of our heads, so that one can not drop from its place without his notice. Why are good men forbidden to indulge carking care for to-morrow? Because their Heavenly Father careth for them. That is, his care for them extends to their little wants of to-morrow. The inspired expressions here grouped together in the first class, are clearly expressive of God's agency in the most ordinary processes of nature—in the successive recurrence of day and night, and in those similar movements in the material system, which have ever been uniform since the creation arose. Those in the second class show, with the clearness of light, that every event in the good man's history is under the immediate control of Almighty Power. And such as the third class represents exhibit the manner in which devout prayer modifies the Infinite counsels toward earnest suppliants. But not only do large classes of Scriptures teach this direct agency of Providence in these various spheres, it is required by the broad principles on which revelation, as a whole, proceeds. The abundant evidence of this,

inherent in the nature and purposes of a revelation to man, might be readily educed did not our limits preclude the discussion. Nor can we more than hint at the demand of government, for this direct agency, on the perfections of the Governor. These are such as not only to prove them adequate to such agency, but as to show the government defective without it. So deeply is the Divine omniscience stamped with infinity, as to make the withholding of God's knowledge from any object an impossibility. The greatest—the smallest in the whole chain of being, with all the intermediate links of that chain, must be naked and open to that broad and piercing eye. Omnipresence—the universal diffusion of God's essence—equally precludes his absence from any existing thing; and such are his governmental relations as never to be an inactive spectator. His almightiness is eternal security against fatigue by any amount of incessant care and effort. Power without limits must be without exhaustion. Nor is there a moral perfection of the Divine nature which does not call into requisition these natural attributes in the exercise of this direct agency.

Can a being, glowing in the full-orbed splendor of such perfections—perfections all radiant with holiness—fail to manage the events of the universe, to counteract sin, and bring in an everlasting right-eousness? To Jehovah sin is infinitely hateful, and would never have broken in on the order of his government, but for the self-perversion of created

agents. Nor would the loathsome monster survive an hour, but for the intrinsic demand of agency to remain *unforced* forever. The intense opposition of these two antagonisms makes it impossible that the "Father of lights" should not incessantly operate to counteract this frightful contagion of his universe. No bound but non-interference with free-agency can limit that operation.

To allege that a moral governor can see with indifference the infraction of his holy law, is too shocking to require refutation. But to affirm that God exerts no agency in suppressing rebellion, is not less blasphemous. This necessity, therefore, of God's direct agency, in all transpired events under his government, arises out of the very nature of these perfections on which his government rests.

As it is certain that the physical system of the universe runs up into the moral system, and has the accomplishment of its grand design in this, the evidence of direct agency in the one is the proof of it in the other.

The ancient objection—a thousand times refuted—
"that it would be unworthy of an Infinite Mind to
occupy itself with concerns which are below the attention of a wise man," is rendered powerless by the
simple fact that this same Mind originated these
very objects. Can they be worthy to have occupied
creating power, and unworthy to engage superintending care? Indeed, the fact that they are the
fruit of that power and skill is an absolute indem-

nity against their being abandoned by the same Infinite Agent. How is it possible more daringly to impeach the Divine character, than to suppose our race, and the physical system to which it is related, abandoned by the "Father of spirits?"than to suppose these minds, "made pictures of his own eternity," kindled into a burning desire to drink unceasingly at the fountain of his own bliss, should be cruelly cut off from his supervision? It requires no abstruse process to show that this rejection of God's providence involves the overthrow of his justice. Convinced of this, the ancient Epicureans rejected the latter when they denied the former. Those acute minds maintained that "in the Divine Mind there was a susceptibility of neither favor nor anger." Modern Epicureans, far less consistent, embrace the moral character of God, while they reject the only cogent evidence that any such character invests him. How can a single moral perfection adorn the Supreme Mind if it never interpose to favor virtue, or to discountenance vice?if it remain an indifferent spectator to the fierce moral conflict of the universe? How could this indifference be more explicitly and tremendously demonstrated than by such utter non-interference?

That our nature is moral, and demands such supervision, is made indubitable by great facts in our constitution. These are recognized by experience and revelation. When the Scriptures asserted that "the Gentiles were a law unto themselves," they

affirmed a fact of the moral history of the whole species - one entirely harmonizing with universal experience. What generation of men was ever known to approve of wrong, as such; or to disapprove of right, in this character? When was vice ever known to promote the wellbeing of man, or virtue to subvert his interests? This double proof of our moral nature, arising from our own mental structure, and from our unchanging relations to the system around us, points with equal directness to such a nature in the all-originating Mind. Could a moral nature be in us and not in him, this highest tendency of our being would find, in the whole universe, no corresponding object. A gulf which no duration could bridge would divide us from HIMthe discrepancy would be an eternal bar to all human communion with God. These never-changing susceptibilities within us, then, must prove the ceaseless agency of God for virtue, or blaspheme his throne. Nor will the retributive power, which is so deeply seated in our physical and social constitution, admit of any other conclusion.

How is it possible to view the punishment ever inflicted by vicious habits, according to the laws of this twofold constitution, without finding it a fearful description of God's changeless hostility to vice?

Some of the deepest lessons from heaven, taught by the invisible God, have been inculcated by acts. And what acts could be more expressive of the moral nature of God than this moral, physical, and social constitution, which he has so deeply stamped on man. When, by this constitution, the offender is found inevitably to suffer disgrace, poverty, disease, mental agony, or an untimely end, how could the Author of this structure more distinctly announce his abhorrence of vice by the blast of a trumpet from heaven?

But the direct agency of Providence is more strikingly visible in those sudden inflictions of highhanded wickedness which have smitten nations and individuals. Scarcely is there an ancient people, sunk to the grave of nations, whose history makes no record of some avenging stroke of Providence. Whole nations have also been startled by sudden visitations, which have arrested the dark and bloody career of individuals. The mysterious detection of crime, which had long eluded the searching eye of justice—the rush of vengeance on the reckless, while the words of blasphemy were yet scorching their lips-the frightful fall of tyrants, while regaling on the groans of their cherished victims-the tragic fate of persecutors, who, like Herod, have dropped by a sudden stroke from a viewless hand: these, and kindred interpositions, with which history is replete—at which the boldest offenders have shuddered—are vouchers for an ever-active Providence.

It is not unknown to the advocates of God's direct agency that its opposers have made it impugn his goodness. They have pointed to those

11

severe calamities which have darkened the sphere of man, and triumphantly demanded whether God is their inflictor. Is it not amazing that it should have escaped these objectors, that the evils of which they complain no less impugn Divine goodness by resulting from their mechanical universe than from the direct agency of its author? Has it not already been made clear as light that no kind or number of intervening instruments can diminish or even modify the responsibility of the cause? Does not God act on precisely the same principle in making the infliction by his own hand and in making it by the working of a system which he established thousands of years since? The sole question is, has God done it? not with what degree of indirectness has he done it?

As, then, the objection lies with equal force against the *mechanical* scheme as against that of direct agency, if it have validity at all, it strikes at the rectitude of Jehovah, and is purely of an infidel character. No solution is found of this problem in the assertion "that these evils are the results of general laws, which laws are the foundation of the regularity of nature, and the source of numberless blessings to man." The light of evidence has banished every shadow of agency from law, and shown that it is merely a uniform manner of an agent's action. Besides, all that the Supreme Agent produces has precisely the same relation to his character and to his creatures, when mixed up with ten

thousand other arrangements, as if remaining alone in eternal separation.

But the objection is divested of all its apparent validity by the two great facts of man's history, that he had APOSTATIZED, and that he has been REDEEMED.

If the principles be tenable which are vindicated in this discourse, then the inference is just that in the universe there are two classes of agents. These are the CREATOR and the MINDS he has created. The respects in which these two classes of agents differ, and in which they are similar, have been jointly indicated. This first great Agent, peculiar in his unbeginning being, unbounded in his never-tiring energies, immaculate in his unborrowed purity, and undimmed in the glory of his harmonious perfections, was once alone. Had he continued alone, only bliss had been; had merely the material system arisen, still naught but bliss had been. An ability to do right is essential to the power of doing wrong. The former always invested the Infinite ONE; the latter can never belong to HIM. Of this HE is gloriously incapable. All moral qualities are ultimately tested by HIS perfections. For the same reason these never began to be, they can never cease to be what they are. The very idea that God could do wrong involves in it the abolition of the only test by which to determine the wrong. Could this first Agent—"the Ancient of Days"—therefore, do wrong, there would remain in the whole universe

no means of testing any quality of character. The noon of holiness and the midnight of guilt would blend their lights and shades in one homogeneous But the eternal bar to self-perversion is found in the eminence of infinite perfections—the necessity of his nature being what it is. All acts are possible to HIM which are objects of power, but to break the harmony of infinite perfections is not such an object. The internal and absolute necessity of the existence of those unbeginning perfections is an eternal pledge to the universe of the Divine rectitude. Whatever, therefore, clashes with holiness has flowed from another fountain. Created agents must as truly be its author as God is their author. Not only is the reverse incapable of proof, but impossible to be so. As we have seen, whatever evidence proves God can not sin demonstrates that his intelligences can; because sin is in the universe, and none but a moral nature could have introduced it.

Another conclusion authorized by these principles is the visibility of God's invisible agency. If only mind can act—if there be action wherever organized nature is—if it be such to which created mind is inadequate—then does the action of God incessantly address our senses. This evidence is the same in kind as that by which we know there is mind in man. Were a skillful artist voiceless as the movements of God in nature, the progress of his work in the complicated machine he was construct-

ing would leave no doubt of his mental action: just as little doubt of God's action is left by the workings of the great machine of nature. There his real action is seen—not only in the moving planets, the emanating sunbeams, the restricted ocean—not only in those giant movements working out the profound designs of nature—but in its minutest process, in every grain of sand, in every drop of the bucket, in every leaf of the forest, in the very microscopic atom; so there is no one being in nature with whose movements we are so conversant as with God's.

Finally, in the light of this discussion, appears the guiding providence of God, by which the events of his universe are appropriated to his purposes.

Though every act of each created mind belongs to that mind alone, the instant it transpires it passes from the control of the actor to that of the allcomprehending Mind, to be so directed by this Supreme Agent as to thwart the designs of the guilty and execute those of the pious actor. By this action of a never-slumbering agency the hopes of virtue are kindled. But for this not a moral excellence could have survived before the fiery flood of sin which for so many ages has swept over the globe. But, under the management of that mysteriously-controlling Power which presses vice out of its dark direction, righteousness is destined to raise its beauteous form, after the depression of ages, amid the greetings of a disinthralled universe. That agency, noiseless as the wings of light, is like that benign element every-where operating unspent. Its immeasurable energy can be adequately symbolized by no wealth of language—by no pomp of figures. An angelic agency might be supposed so numerous as to furnish one in charge of each atom of matter; one for each emotion of all hearts; one for every thought of all intellects; one for every word uttered by all lips; one for each stage of progress throughout the dominions of nature. What would be the energy of this brilliant array of flaming millions compared to that which works unseen through all the powers and properties of the universe?

All systems of ethics and philosophy which interpose the smallest space or duration between God and his works, when sifted to the bottom, will be found spurious.

All true philosophy runs up into God, so as to find every event in the grasp of his hand. Every atom of the universe is more immediately controlled by him than is the body of man by his mind that moves it. To the same extent a hypothesis dispenses with this control, it approaches the midnight gulf of atheism; it impinges on the territory of pantheistic gloom; it gives to oblivion that awe and trust inspired by the felt presence of the ETERNAL MIND. To those gross conceptions which confine the Infinite Agency to the sphere of mind, and often to the celestial abodes, is referable that semi-infidelity which now chills the higher grades of mind.

When full scope shall be given to the moral instincts of our nature, under the guidance of the higher generalization of truth—when this simplicity of man's infancy in the world's morning, which made him see the action, hear the voice, and feel the hand of God—when this shall be reënthroned in our religious nature, the Church will become the light-house of the world. Its piety will be more intense, purifying, thrilling, aggressive. The Divine oracles will shine in their primitive radiancy, and exert a sway commensurate to their demand over the convictions of the heart.

And now, to this always active Agent, "the only wise God," who is in all, and through all, and over all, "to him be glory, and dominion, and praise, forever and ever." AMEN.



IV.

TRUTH:

AN ADDRESS DELIVERED BEFORE THE LITERARY SOCIETIES OF THE BIBLICAL INSTITUTE, CONCORD, NEW HAMPSHIRE, NOVEMBER 2, 1852.

Young Gentlemen of the Literary Societies,—The present is an anniversary occasion. It forces on us a retrospective glance. But our work of this hour is not to recall the past, how deep and tender soever may be its remembered scenes. What is stern and stirring in the deep solitude of a scholar can never be forgotten. What is bright and vision-like in the dreams of his reverie will be a lucid point, which will never fade from the past. But the occasion is devoted to a higher purpose than to amuse you by a fancy picture of the past, or by attempting to extort what still slumbers in the bosom of the future.

It is other material than amusement of which the student's aliment consists. He demands truth—truth in its deepest, highest, broadest range. He needs to be assured, by evidence like vision, that the scope given to his powers is fully commensurate with the peerless grandeur of his destiny, and with

127

all those solemn purposes preparatory to that destiny. What, then, is our chosen mode of doing this? It is:

I. To enter with you the Field of General Truth.

II. To Designate the Qualifications indispensable to Explore that Field. And,

III. To indicate the Present Demand on Scholars to obtain these Qualifications.

We first attempt to designate several classes of truth. There is in the universe necessary truth and contingent truth. Truth of the former class demands also a subdivision into such as are conditioned and those which are unconditioned.

As a single instance to illustrate a conditioned necessary idea, we advert to the reference we unavoidably make of phenomena to their substance. But created substance might not have existed; and in that event there would have been no necessary reference of phenomena to it, as then there could have been no phenomena. Thus, what was made unavoidable by a voluntary act, would have been impossible without that act. The necessity is therefore a conditioned, and not an eternal one.

2. Necessary ideas unconditioned are such as whose non-existence is impossible, and the conception of whose non-existence is impossible. Such a truth is ever attended with absolute conviction of its necessity, and with a felt impossibility of supposing the contrary. So far as this class of truth

129

comes within our knowledge, it is self-evident. What may be the number of necessary truths within the field of the universe, the contractedness of our powers prohibits our knowing. Though in this whole field there can be but one necessary being, there may be innumerable necessary truths. We know of such a truth in every attribute of God; but we know neither the number of his attributes, or the number of such truths contained in each attribute.

TRUTH.

Both these classes of necessary truths—conditioned and unconditioned—are the logical antecedents of all contingent truths, and all phenomena necessarily refers us to those antecedents. Thus, effect forces back to cause, quality to substance, succession to duration, body to space. By confounding these phenomena with their antecedents, men have cut themselves off from all the past, and sundered every tie that binds them to any other principle or being in the universe; and what they have done to themselves they have done to all others, making every being and thing an isolated individual, absolutely alone amid the wild whirlings of chance.

Contingent ideas, or truth, is that the conception of whose non-existence is possible. This class of truth pervades the entire territory over which will holds dominion. The term contingent is by no means used in opposition to certainty, but merely in opposition to necessity. Whatever mere will has produced might not have been. As freedom is the law

of the will, the action of that faculty ever involves the possibility of the opposite. And as will is the only causal agent in the universe, all which has been produced might not have been. From many sources the evidence of this is furnished; we advert to but one. This is found in the adaptation which extends through the entire system of things. Look at the ten thousand ties connecting the organic and unorganized system of beings. These are numerous, arbitrary, and delicate. Take a few instances: the ear could not produce the air, or the air the ear. Both could not produce the numerous and nice adaptations evinced by all the varieties of sound. Nor could the eye generate the light, or the light the eye, or either anticipate the mysterious laws of vision. The construction of all animals involves numerous functions that presuppose the most astonishing correspondence through the vast dominion of material nature: such as the laws of the vegetables on which they subsist-of the air which is vital to them; the law of gravity regulating their circulation, which is modified by every pound weight of our globe, and by every ounce of the central sun, and every rod's distance of the one from the other. Take a single instance more from what is palpable in every man's own constitution. I allude to the various kinds of sensibility with which each nerve acting in the senses is endowed: thus, the nerve of touch is insensible to the light. The nerve of the eye is sensible to nothing else but light. InTRUTH. 131

deed, this arbitrary arrangement has been made in nervous sensibility in every sense we possess. Does not this wide variety of adaptations overwhelmingly demonstrate the absence of all necessity, and the dominion of *sovereign will*, and thus prove the contingency of this entire class of truth?

Next to this class of truth may be adduced that consisting of axioms, or first principles. These are distinguished by being the basis of all reasoning, the foundation of every possible science. All that is luminous in the mightiest argument, all that radiancy in which the most splendid science glows, shine in these first principles. Their light is there or nowhere. Such principles lie at the bottom, not of one science, but of all sciences. In geometry we recognize them in such axioms as this: "Things equal to the same thing are equal to one another." But they substantially belong to all other sciences. Instance that of logic: "Where two terms agree with one and the same thing, they agree with one another."

So then, we say that first principles, with various modifications, are equally applicable and indispensable to all sciences. The light of evidence showing their truthfulness is in themselves. The proof of it is found in the fact that all men admit them, act on them, and reason from them. That skepticism which doubts them can prove nothing, nor can it disprove any thing; as both these depend entirely on that very truthfulness which it denies. Skepticism,

therefore, is doomed to expire by that very wound by which its victim falls.

From this view of axiomatic principles we pass to glance at the distinction between objective and subjective truth. That which is subjective lies solely within the precincts of the mind itself. That which is objective regards all that lies beyond those precincts. These, then, are two palpably-different worlds. We become acquainted with them respectively by means totally dissimilar. All the known properties of the one are utterly unlike those of the other. And yet the pseudo-science of the East,* and the modern idealism of Europe, engulf the whole objective universe in the individual mind. Those powerful metaphysicians which rank with Kant and Fichte have thus dishonored both psychology and genius. They commence by apparently exalting the thinking element within us, alleging that

^{*} In the relation of the subjective to the objective—of man to the universe—lies that unsolved problem on which whole ages of thought have been unsuccessfully expended. About no other great question of antiquity have glowed more brilliant speculations of philosophic genius. The most indefatigable explorers in that ethereal region have found no way open from the personal to the impersonal; from the individual to the universal. All the systems, in every successive school, by which anxious minds have essayed to bridge this separating gulf, have found one common limit beyond which they could generate no light. Our race, in its childhood, cradled in the sultry climes of the East, speculated itself into a monotheism, in which was the living germ of pantheism. This was a death-blow to all the active powers of individual consciousness; it was such an overshadowing sense of the Infinite as could not but arise from this utter absorption of the individual in the universal. Indeed, it left no per-

TRUTH. 133

it dwells in its own principles of life; that it is an energy of being irrespective of the body—an independent divinity within us. Still higher honor is accorded to our spiritual nature. It is made capable of thoughts and emotions foreign to the senses and to externality; far superior to "all grossness, all the fluctuations, and all the dissolutions of material things," so that in a sublime existence it pursues its felicitous inquiries in a sphere exclusively its own.

Another advance is likewise made in this dazzling career by asserting innate thoughts; thoughts anterior to thinking, knowledge independent of studying. From this dizzy hight, the system, waxing bold, takes another daring leap, and reaches the fatal conclusion that man's spiritual nature is self-living, self-advancing; that itself is all that really exists; that the external world is the mind's own forms,

manent relations to be traced between the one and the many. It made unity and plurality—not two classes, but an insoluble whole. There was in the universe no such relation as cause and effect, but only that of substance and attributes. Thus the iron hand of necessity was alike on the one and the many; on the substance and the attributes; on God and on all that had flowed from him. Under the mysterious sway of that unknown power were all the visible and unseen movements in the universe. This fatalistic spell generated a deathlike indifference, which for thousands of years has left unbroken the slumbers of Oriental mind. Neological Germany, abandoning her revealed guide, has strayed into the same misty regions. Other elements, peculiar to Western mind, will preclude that immobility of life, that abandonment of self, which are the legitimate offspring of pantheism; but they can never shut out that delirious atheism which madly breaks away from all the first principles of thought.

transferred by fancy, so as to appear an outward scene. Objects without exist merely as mental affections; reality is solely in the mind itself. This dark idealism annihilates the vital center of the universe, and turns to a fancy-dream our high communion with our living Parent.

Opposite to this bewitching idealism is the cheerless theory of materialism. The sum of this is that the mind is simply a refined faculty of the body. Those reckless dogmatizers who reasoned themselves into this degrading faith, took their position on the conclusion of Locke, that sensation and reflection were the only sources of our knowledge, and, by a single bound, made a monstrous leap to the conclusion, "that sensation comprehends man's whole being." This makes man, with all his melting sympathy and towering intellect, a creation of the outward world. Something infinitely below the Almighty's breath will fan up the living fires in the organized lump of breathless matter. This gross sensualism perceives only matter through the entire range of being, and leaves not immortality unextinguished on the throne of the universe.

These appalling results of engulfing the subjective in the objective, or the objective in the subjective, utter the most solemn warning to philosophizing mind against this guilty departure from first principles.

The only remaining class of truth which we shall delay here to distinguish, is that which is MORAL.

The name distinguishes the qualities of right and wrong in the conduct of agents. As the distinction between these never originated in will, it never began to be, and can never cease to be, and can never be other than it is. Were it created, it was once out of the universe, and then the infinite Deity had no moral character, and must still be without one, as what HE creates can never belong to his nature. What was made is distinguished by being that which is; that which always was, by being that which must be. What is moral, then, is in the highest class of necessary truth. Now, as the moral principle imposes obligations exactly commensurate to the relations of the parties, the dimness of that light in which duty often appears is owing to the partial concealment of relations. And thus scope is given to faith, that grand instrument of human recovery.

We next advert briefly to some of the general principles which should direct our researches. These are indicated by the mode God has adopted to make himself known to us, and by the laws of our own mental structure. The assumption is a great truth, that all which God has done and said has for its permanent object his self-manifestation. This being so, he would do his works, and utter his Word, precisely in that manner in which we could best understand him in them. Thus, his first work would be a display of power, that being more simple and easy of apprehension than his other perfections.

12

He would next exhibit skill or wisdom, as, in simplicity, that stands next to power. At a higher stage he would manifest goodness, that being, in its nature, still more complex. Why would God adopt this order? Because this is the law by which created mind acquaints itself with him—the law by which it must investigate all truth. Confirmatory of this principle we shall find the answer to the question of fact, Has he adopted this method? The affirmative answer is indubitably given by geology. The creation arose first as an example of his unmatched might. Then was displayed his wisdom in the collocations of all organized nature. Afterward the streams of his goodness flowed out in the benignant ends of his contrivances. This very order of self-manifestation is equally marked in Providence. The earlier revelations of God to the race most prominently illustrated his almightiness. Proof of this is found in the very character of the miracles of the Old Testament. But, in the stupendous wonders of the New Testament, beamed out the splendors of goodness. Scarcely a miracle of Christ which was not eloquently expressive of this perfection. The most stern of these were more radiant with love than awful with power. This, then, is the order in which God has revealed himself, both in his works and Word. And the fact that he has chosen this order is an index to the mode in which our mind best investigates truth. The Creator's works and Word have their elemental alphabet, no less than the lan-

guage of man. With these elemental truths every successful student must commence his upward career. He can not attempt to ascend per saltum without disaster. He must do it by a series of successive advances. He must go from the simple to the complex—from the minute to the vast—from unity to plurality—from the temporal to the eternal.

Nor is this lesson less forcibly inculcated by our own mental structure. This structure clearly indicates the appointed mode of our acquiring knowledge. Self-introspection supersedes any other evidence that the changeless laws of nature render us, in all departments of research, philosophic beings. Such is our nature, that, by supposing every truth demonstrable, we destroy the possibility of demonstrating any truth. We must be constituted to conceive the truth of some propositions without proof, or be compelled to leave all propositions without proof. Hence, man's constitution is stored with ultimate truths—truths which admit of no selfexplanation, but which repose on truths beyond themselves. Mind can not act consecutively without them. It finds itself presupposing them in every inquiry; and attention to itself makes them, like new creations, spring into light. Not so with the principles of generalization, which are voluntarily elaborated. As "the objects of nature never present themselves drawn up in rank and file, but await man's classification," so does the mind itself evolve the laws on which all classifications are to

proceed. But, though these laws do not, like ultimate truths, make a part of our constitution, it is entirely within our capacity to evolve them. Now, it is demanded, how else can the mind extend its dominion but by classifying? And how can it classify but by arranging particulars under general principles? And how can it so group particulars without previously considering them? Thus, no vision can be plainer than that the mind is so constituted as to begin with the simple and advance to the complex. It can not be otherwise than that all created mind masters truth by a series of successive degrees. Could it grasp at once all truth, it would be infinite. Could it begin with the maximum of its knowledge, its condition would be eternally stationary, and it is not in mind to endure so frightful a monotony through unwasting ages. This would make the depths of undying being the regions of ineffable solitude. No; it can not be! The voice of our developing powers, like the trumpet of eternity, will ever call, "Onward! onward!"

The mental structure, then, leads us from the single to the complex—from the individual to the class—from the abstract to the concrete. By these views are suggested the HARMONY OF TRUTH. Such is the nature of all truth that of necessity it is a unit. Evidence of this flashes on us, whether we consider truth in its infinite source, in the mutual relations of its parts, or in its legitimate workings on created mind. The principle of mutual rela-

tion which, at some points, binds together the vast variety of all truths, is fundamental to the unity of universal truth. Science is the relation of ideas to facts. Philosophy is the science of the connecting principles of nature. Without the unity of truth these connections would be abruptly terminated. Impassable chasms would divide them, and no mind could bridge those devouring gulfs. But finding all things within our compass indissolubly banded together, we look up the scale of creation, and are struck with this special order, namely, that each higher being is subserved by all beings below it in exactly that proportion in which it is more nearly related to the great end of the Author of all. Now, as every exhibition of truth in the universe has the self-manifestation of Jehovah for its aim, this connection of all its parts presupposes its unity in its source, and the identity of its nature. Indeed, the unity of all truth, when traced to its great fountain, will be found in the infinite perfections. For if all beings sprang from God like light from its dispenser, how can any of their relations be out of harmony with him? How can any of them clash with each other? How can they avoid uniting in their common principle, which must be seated in his perfections? Must not the fearful strife of eternal opposites take place in those perfections before the truths based on them can ever clash? The unity of those perfections must transmit itself to all that emanates from them. That

rainbow variety which beautifies all classes of truth can no more originate conflict between them than can the variety of persons in the Godhead kindle in the infinite perfections eternal war.

All developed truth is contained in existing relations. One class of these relations lies between man and his Maker; another, between man and his fellows; a third, between man and the material creation; a fourth, between the different portions of that creation. The first class of these relations pervades the entire field of systematic theology; the scope of the second is the profound science of morals; the last two extend over the vast province of physics.

It falls not within our design to graduate these on the scale of importance; they must be dismissed by a single word on each.

The truths involved in the first are a stream of morning light, kindling into a glow man's far-off future, exhibiting the sanctions of eternal law as commensurate with the deathless nature and everexpanding powers of the subjects of the law.

Moral science evolves and classifies those immutable principles which rest on the perfections of God, and comprehend all the rights of man, so that their voice is the world's harmony. Physics, sweeping over the unmeasured domains of matter, takes in all our relations to organized and unorganized nature, and all those connections which link together every particle of all worlds. Truth, in all these de-

partments, occupies a place in the universal system of truth. Each relates to God, each to man, and all to both.

II. We hasten to advert briefly to some of the QUALIFICATIONS indispensable to the successful investigation of truth. At the very head of this list we place the LOVE OF TRUTH. Between unperverted mind and all truth within its range there is an original and an eternal congeniality; and even in perverted mind there is a consciousness of the want of something which men hope for only in truth. This is so even when their profoundest currents of thought run in the low grounds of sense and passion. Such is mind, that through all its depths it will make known to itself this want as the most pressing it ever feels. Nor is it in the power of volition to calm this rage till the mind invests itself with that patience, calmness, singleness, and force requisite to investigate truth. When this is done, truth is sought as a legacy divinely bequeathed to the humblest mind. It is deemed the fairest offspring of the Parent Supreme. Communion with it is sought as with an early companion, endeared by the joys and sorrows of departed years. Then is the truth felt with force, which was uttered by its noble Grecian martyr, "That the gods have given nothing valuable to man without labor;" that no telegraphic or railroad mode of movement has ever been opened to any branch of knowledge; that much less will the laws of mind admit that the soul should be whirled with winged speed to the attainment of all truth.

Let the original discoverer be well heeded. Where did one ever arise whose master passion was not the love of truth? Every mind of this small class, which has in all time glowed in the firmament of science, has resigned itself to the sway of this all-controlling principle. It has been bound to the interests of truth by the bands of an iron purpose. Decision has flashed on all its counsels, and indomitable perseverance has been the central object amid all the virtues of its character. During its intensest gaze on all ethereal things, truth alone has peopled the field of its vision. The voice of truth only came on its ear with enchanting sweetness. The mysterious workings of this principle, when deeply seated within, have awakened the admiration of more than a single age—have made men heroes, martyrs, every thing to which supreme energy could raise them.

This eagerness to know the truth has its fittest emblem in the gnawings of hunger—in unquenchable thirst. It foregoes many a delight of social hours—many a draught from the cup of domestic pleasure. It looks keenly into the deep and distant through the dim light of the midnight lamp. This propelling love of truth is ineffably dissimilar to the cravings of ambition. He seeks knowledge, not because the attainment will yield him influence,

or bring him wealth, or procure him fame—not because it will give him a position in society while he lives, or a monument among the departed great when he dies—but because he loves it in its essential elements—because it is congenial with the deepest powers of his being—because it sheds a guiding light on his footsteps in his upward way to its own everlasting fountain. Truth disdains all communion with a mercenary spirit; never will its depths disclose their unborn beauty to him who explores them from the feeble motive of mere utility.

The genuine thinker can never conceive how men can wish to know truth by proxy. The very thought of being released from personal investigation comes on his powers with the coldness of death. No sooner could he consent to exchange evidence for authority, than he could feel himself released from obligations to the God that made him.

No matter how gorgeous the scientific drapery which might clothe the human oracle, he would turn his ear with pity and indignity from all its responses. This he would do, not because history warns him of the degradation which would otherwise ensue—not because the bloody records of the Waldenses, the Lollards, and the Huguenots read him a lesson at which all ages will tremble—but because truth is dear to his heart—because it exalts his imperishable nature—because it binds him to his Maker's throne.

2. In further indicating these qualifications, we remark that intellectual wealth should be acquired. A well-stored mind has special facilities to enlarge its empire. The question for solution, then, is, How shall this affluence of thought be reached? Not certainly by filling the mental chambers with isolated facts. These may encumber the mental researches, but can never greatly extend them. For this enlarging purpose single truths and facts must be arranged into systems.

Take an illustrating example from history. He who would treasure up its wealth must never regard it as a mere circling of unprogressive changes, nor yet as a vast progress of crystallization by external accretion. Such a progress is without vital organization, without rational significancy, without a moral end. Such a progress is restricted to unorganized nature, and never belonged to the stream of social events. He must regard each event as a part of the entire train. He must fix a piercing eye on that combining principle which, like a silver thread, runs through the manifold phenomena of social man. We know there is a connecting principle which preserves individual identity by binding together one's physical and mental changes from his cradle to his grave. Such is this social principle, which, like a stream of light, runs through the events of a nation's existence and of a world's history. It is an adequate conception alone of this highest unity that can give intense light and

thrilling power to the records of our race. Exclude this law of combining events, and we are cut off from the past, and the lesson inculcated by all that God and man have done is blotted out forever. But let events be arranged under this principle, and we shall commune with a spirit which will trace it not through one period, but through all periods. The student, resigning his powers to such a guide, will find them not circling around on a dead level, but in an ascending spiral movement—in an ever-rising position. But these indications of the mode of acquiring historical knowledge have points of applicability to all other branches of knowledge. Though our limits preclude the attempt to show how mental wealth is promoted by applying the principle of classification to every branch of knowledge, the single illustration we have furnished will readily suggest the mode. Never, in any other mode, through the whole history of the individual, can sufficient knowledge be acquired for the purpose of an enlarged investigation of truth. But by this kind of research thought acquires an extent of empire, during this brief life, which, by being conversant with separate facts, it might fail to do in a hundred ages.

Our next remark turns on the requisite MENTAL DISCIPLINE. So palpable is the demand for this, that additional evidence is superseded. No artist ever deemed himself skillful till he could command the ready use of his tools. The inquirer after truth

must add to his earnestness this skill. The power of patient, fixed, and protracted attention must be his. In all elementary pursuits the discipline rather than the wealth of the mind should be sought; and it is interesting to know that the right mode of seeking the latter is the most successful method of aspiring at the former. The same kind of exercise which best replenishes the mind with thought, most improves the thinking powers. This mental vigor arises, not from the amount of knowledge acquired, but from the strenuous efforts and vigorous discipline of the powers in making the acquirement. The highest use of these can be attained only by this habitual use of them. Deep, undiverted, and protracted attention is a sine qua non to a highly-disciplined mental state. A languid, intermitted attention is unavoidably fatal to all mental elevation. It must, in no degree, be tolerated, but banished at once and forever, on the peril of its becoming a ruinous habit. It was to this allcontrolling power of attention that Newton ascribed his highest attainments in science. Without this the mental tone is fearfully injured, and the inward vigor irreparably impaired. With it conception becomes vivid, suggestion fruitful, and combination of an ever-growing compass. It is amazing to observe how mind thus trained will pierce the arcana of truth—how it will seize on the general in the particular, and be introduced to causes by investigating their effects. In what other state can the mind lay

hold of the essential in the accidental, so as to find the inward symbolized by the outward? In many a walk of thought the essence of things remains too subtile to be pierced by probationary mind; but such thinkers the phenomena point to that in the substance which startles and thrills them. They see behind all action a vital principle—under all phenomena a viewless substance. How this disciplined state relates its subjects to the men of their generation can be inconceivable by none. It makes them the prophets of their nation—the interpreters of the voices of the experience of all the historical past. All departed events are laid under contribution to their useful agency. They think, not with the multitude, but for the multitude. Such patient, assiduous explorers in the field of truth have not in vain delved hard for the costliest gems. Long since have they renounced that fatal delusion that the ease of acquisition is the test of its value, and that the darkness of a moral problem is a sufficient reason to refrain from investigating its principles. Much more will they never be guilty of such treason against the laws of intellect as to sneer at such problems. Their darkness will not be referred to their confusion, but to the want of scope and depth in the inquirer's powers. This requisite discipline inculcates, as by the tongue of a trumpet, that profound science and revealed religion can never be divested of their inherent grandeur—that their imperative demand is to be left covered with what was

always venerable and awful in their depths. If never-tiring efforts, made by undivided powers, fail to scrutinize the *laws* of *causes*, what marvel that fitful intellects should stumble at those everlasting principles?

This disciplined state of intellect is likewise essential to grapple with abstruse principles, as it, only, qualifies the mind to greet light from whatever fount it may emanate, and to convey on a given point every straying beam. It tolerates the idiosyncrasies of each laborer in the common field of investigation. It will accord to others the same noble independence which it claims for itself.

Minds under an opposite control graduate their respect for truth by the age, or land, or nation, or other circumstances of its origin. It is important as it came from Greece or Rome—from the time of Demosthenes, or Cicero, or Augustine, or Luther; as it was of either of the four schools of Greecefrom that of Alexandria—from Oriental or Occidental mind—ancient or modern—from the Old or New World. But adequate discipline allows no truth to take its hues from any of these mere circumstances. It is admitted to confidence, not according to the channel through which it may have flowed, but in proportion to the evidence by which it is sustained. What possible difference can exist in the worth of truth, whether it was evolved from the depths of Eastern or Western mind?—whether it had birth in the Augustan age, or in the tenth century, which

was the midnight hour of Christian history?—or at the zenith of the nineteenth century, this focal point of all converging lights of the past?

The discipline we have indicated bears favorably on the acquiring of truth at another point: it prevents the slightest suspicion that one truth, or science, can ever be in conflict with another. Much more does it vanquish the thought that any scientific truth can be out of harmony with any fact or principle of which Revelation is the record. Mind, in this state conversant with abstract principle, dwells much on the true, the beautiful, the essential, the eternal. It finds such principle underlying all progressive thought, and, carrying them courageously out to all their legitimate results, it finds points of union between all the segments of the great circle of universal truth.

We remark again, on this branch of our theme, that an acquaintance with the laws of mind is indispensable to the investigation of all other laws. It is apparent, even without argument, that the whole objective universe could furnish not a shadow of interest were it disconnected with the *subjective*, the *mind*. The science of mind is the science of one's inward self. Here the material on which he operates, the instrument by which he works, and the agent operating, are not various, but the *same*.

It is that by which all thinking, all feeling, all doing are accomplished. The science, then, of this comparing, investigating, and determining substance,

is the center of all sciences—the key of all accessible secrets. The limits of our mental powers are, therefore, the only limits within which all sciences are comprehended, and beyond which no human science can have being.

The goal of science is not, however, the limit of truth. We know not that the ocean of truth has limits, whose waves of light lave the foot of the everlasting throne. If it have, they can be ascertained only by powers of vastly-broader compass than ours, and in a period of immeasurably-larger extent.

One striking relation which an acquaintance with the laws of mind bears to our investigation of truth, is found in the protection it affords against both timidity and rashness; against despair of achieving that to which we are fully adequate; and against the waste of our powers by attempting what is impossible. And to utter in one word all we mean, we allege that without some science of mind there is not, in the whole universe, any science for man.

III. We now hasten to remark, finally, that such qualifications are demanded by our times. This appears by the severity of the test by which the evidences of religion are now tried. This applies to external proofs, which are found both in the miracles of prescience and of power—in the supernatural deeds and prophetic declarations of God. Pagan and Papal miracles have been adduced, in the most imposing array, to rival these from heaven. The

deepest antiquity must be explored to let in a scathing light on these tissues of imposture, and to reveal Jehovah's hand in the authenticating miracles of Revelation, and his mind in those prophecies which sweep over the great events of human history. It applies to collateral evidences, which may be made to gather strength from every new element detected in the great events of history, and from every late development in the revealings of science, and from the coins, medals, and marbles of antiquity; to internal evidences, whose strength is found in that exquisite adaptation of all the Divine doctrines and precepts to the wants and woes of every generation of the race.

Who sees not the extent of intelligence requisite to settle even the preliminary question, Does the human state demand a revelation from Heaven? The answer lies in the facts of man's moral history; and these facts being found in the secrets of his nature, and in the records of his race, they must be scrutinized by the most piercing glances, and classified by the most rigid analysis.

Can less be affirmed of the genuineness or of the authenticity of God's oracles, but especially of those far-reaching questions, their credibility and inspiration? For here must be elaborated those profound reasonings which show that the supernatural character of the truth revealed, and of HIM who taught it, claimed a character equally supernatural for the facts that authenticate it.

But what idea can be given of the vastness of these topics by this simple enumeration of them? Each topic numbers many subordinate ones, and every one of these has far-reaching ramifications. Who was ever conversant with Warburton, Lightfoot, Butler, Watson, Lardner, or a hundredth part of similar authors, without absolutely bowing to the conviction that the proof of religion has no competitor in its claims on disciplined mind—that it is supreme in its demands on intense thought, patient research, and profound learning?

Nor is the requisition from another quarter much less imperious for such qualifications. I allude to the learned attacks to which Revelation is now especially exposed. Scarcely has science won a new trophy in the enlarging field it occupies which profane ingenuity has not converted into a deadly weapon against religion. It was thus with astronomy. Men measured the heavens and numbered its stars, to marshal them against His agency whose eternal breath kindled their fires. It was so with geology. When that science, so long unclassified and so little known, first broke the silence of a thousand ages, and revealed the secrets of departed worlds, it was made to proclaim the eternity of our globe, and erect a material throne which should rival the throne of Jehovah. Christian mind must master these sciences, and wrest them from the usurper's grasp. But if this should be done to prevent the false application of true science, must less be achieved to preclude the ruinous application of false science?

This, too, has acted a prominent part to accomplish the extinction of revealed truth. As an illustrative instance, we advert to the ancient idealism of the Oriental world. This has found acceptance in Western mind, and, being decked with the brilliant robe of German nomenclature, it now claims to be a profound discovery—one which lay beyond the compass of all minds, excepting the master spirits of the race. This strange philosophy, which makes all without us merely the reflection of our own mind within-which merges God and his whole universe into the fancy of the percipient—this philosophy can find an equal in absurdity only in the plausible scheme of utter materialism. This can perceive nothing in spirit which is not in matter; nothing in mind, which measures the heavens, that mere organization would not give to the clod on which you tread; nothing in the Newtons, and Bacons, and Lockes of our race, which favoring circumstances would not impart to an oyster in the sand. This dispensing with all agency above matter sees no demand for the Almighty's breath to light up the quenchless fires of the soul. A mere lump of matter is sufficient for this, though intrinsically dead as that which it is to kindle into life

We advert to but one more demand made by religion on cultivated intellect. Religion demands

of that agency to guard it against self-corruption—against fanaticism and formalism into which it has ever tended to degenerate. These two great counterfeits have their symbols in the golden calf at Horeb, and in the strange fire offered by the usurpers arrayed against Moses in the wilderness. The lapse of three thousand years has not changed this downward tendency. Never since has one of these failed to occupy the place vacated by piety.

The corelation of fanaticism and formalism is that of parent and offspring. The over-tasked sensibilities, kindled into a livid flame by fanaticism, soon sink down exhausted into the cold embrace of formalism. One of these grand corruptions of spiritual worship has embodied itself in *Paganism*, and the other in the *Papacy*. But what Church of any age has been totally unblighted by these offsprings of our alienated nature? They have clung to perverted mind like the attributes of its own nature. Happy for the most cloudless realms of evangelism if against these intruders they had an abiding indemnity! But through all time this chilling cold or scorching flame has menaced our moral nature.

Now, who knows not that in a large intelligence these two counterfeits find not one congenial element; that such intelligence, giving health, depth, and vigor to pious susceptibilities, secures the affections against the blight of this spurious Christianity?

Finding enough in the supreme motives of the Gospel to meet the soul's cravings, both for action and repose, it supplies from that source the susceptibilities for the beautiful, and the sublime, and the heroic. It adopts that great regulator of mind—the principle of preoccupation and substitution. It skillfully administers to the social mind these pure elements of revealed and enrapturing truth which preclude diseased cravings for the spurious. It allures to Scriptural themes and Scriptural enterprises which furnish ample scope for the most glowing energies.

We allege this depth of knowledge to be the demand of our times. Our epoch is one of advancing humanity. The proof is in the onward movement of the arts; in the rapid development of the sciences; in the higher civilization of the race. Now the nobler powers within are elicited in the many, in the masses, not in the solitary few, slowly rising at long and gloomy intervals. Periods there have been, it is true, along the track of generations which have appeared and vanished, which have been kindled into a glow by gifted individuals; but where does man's history record this of the majority of a single nation on the footstool?

Great schools have, through successive centuries, honored many realms. Something like the Athens of Greece, the Rome of Italy, the Alexandria of Africa, has kindled great lights through distant periods. But how can these sparsely-scattered

minds from those great centers of kindled intellect be a test of the advanced state of the race? How can there be found in them a criterion for determining the stage attained by the masses of men? The depth of general gloom contributed to the intensity and expansion of their luster, but it was never banished by their agency. It is the extent to which the majority are vivified, by the living streams of knowledge, which tests the facilities for extending the dominion of truth. We submit to all men whether any thing short of this general intelligence can give scope to the utmost energies of disciplined intellect?

Indeed, such a state alone can create a demand for strong thinkers. This is the very condition in which men explore unwonted territories of thought; in which there will be new conception; new combinations of facts; new applications of principles, and newly-arranged systems of error.

Now, who knows not that our degeneracy is such that perverting forces will corrupt society in proportion to its susceptibility of elevation? This will ever be the fearful realization in the absence of strong counteracting agency.

Here, then, we reach our overwhelming conclusion; namely, that it is impossible for educated mind to avoid a responsibility enhanced by the quickened energies of our wondrous century. Our age has collected the splendid fragments of thoughts which departed ages bequeathed to posterity. To

these it has added the richer materials of its own production.

In the midst of this mental opulence, how terrible will be the shock of opposing forces! How fierce will be the combat of truth with error! How much higher ground will be occupied by the latter in wielding its unwonted weapons! What fury will be in that death-struggle! Advocates of truth, of humanity, of God, plunge into the unforbidden secrets of the universe; arm yourselves with the power of far-reaching principles; resolve deep truths into others more general and profound; combine the perfect laws of moral government, and resolve the high problems of God's administration by the blended lights of both worlds.

THE PRESENTATION OF THE DIPLOMAS.

Beloved Pupils,—We trust your reception of these testimonials is no less expressive of your noble purpose for the future, than the presentation of them is of our approval of the past. While they testify to the honorable manner in which you have acted your part while with us, let them be an incentive to not less noble achievement after you have parted from us. Your protracted struggle in grappling with the great principles of truth which you have mastered, we deem a pledge of still loftier efforts which your future history shall record.

A perennial fountain of quickening influence will be found in the assurance that every successive attainment is also a preparatory attainment—that every advanced step is a facility to one still higher, and that the nature of mind admits of no limit to your progress beyond which advance is impossible. That imaginary limit to mental expansion which apathy and timidity have made a wall of adamant, will demand only your perseverance to become yielding as the ambient air. With the grandeur of the scholar's mission in your eye, you will read excelsior on every intellectual hight along your whole career. There, perseverance has written that quickening word in characters of living light.

But let it never escape you, that all the intellectual wealth and discipline to which you can ever aspire, are to be sought, not for their own sake, but for an object far transcending themselves.

It was not to amass wealth, to acquire fame, to excel in the skill of the advocate, or in the healing art of the physician—at an object far surpassing those your culture aimed. It was to take part in the great Redeemer's restoring enterprise. It was to vanquish that desolating agency of sin which is blighting man's hopes for both worlds. It was to disinthrall immortal millions on earth, and allure them to mansions of light which Christ is fitting up in heaven. With what an unearthly spirit, then, should the functions of this highest office intrusted to man be discharged!

It can not but flash upon us with revealing light, that self-sacrifice should be the spirit—that it is vital to your office to live, not for yourselves, but for others-not for man's applause, but for their souls-not for the emolument of earth, but for the approval of Heaven-not for the gilded toys of time, but for the changeless scenes of eternity.

Go, then, beloved pupils, as you depart from these halls of sacred lore-go with a purpose firm as the center of the globe, to cultivate whatever is gentlemanly, noble, or Christian, which you may have here imbibed! Go with a purpose to strengthen what remains weak-to mature what is still germinant! And amid the wildest revulsions of public faith, let your convictions never be shaken of the kindredship of intellectual and moral improvement. Never sunder these which God has joined together. Ever recognize the fraternal ties by which science, literature, and religion are inseparable. Never, then, divorce the highest culture of the mind from the deepest piety of the heart. No more suppose that the intellectual and moral powers can be separated in ourselves than in the Almighty which made us.

But we have now reached a point where our ways divide. The high and endearing relations of pupil and teacher have attained a crisis, and must now dissolve. But though that period, which has been one of trembling anxiety, has forever fled, the thrilling remembrances which it shall throw forward into the future shall never perish. The so-

licitude of your teachers, like an attribute of your nature, will abide with you.

They will exult in the apostolic zeal of your ministry—in the noble daring of your Christian enterprise. And when any of you shall stand up alone, on a dark and distant shore, surrounded only by those desolate objects which first greet the missionary, then will your companions and assistants in study seem to cheer your solitude by those utterances to which you have so often listened in these sacred halls.

And let us not be unmindful of the fact that this earthly farewell, now trembling on our lips, is little more than its own echo, which shall be our speedy greeting, when our ministerial achievements and earthly pilgrimage shall be accomplished.

With these quickening anticipations, we bid you an affectionate and final farewell.

ON THE AUTHORITY OF THE SUPERNATURAL,

AN ADDRESS TO THE GRADUATING CLASS OF THE GARRETT BIBLICAL INSTITUTE, 1860.

Young Gentlemen,—There is a sense in which the present hour shall stand alone in the history of your being. To this period every hour of your institution life has looked forward, through the preparation which has been the medium of approaching it. To it all the future of your present life will look back as to a fixed starting point. The present hour, therefore, in its retrospects and prospects, must even be peculiar. On one side of it lies that silent, anxious, toilful course in which half a score of branches were to be mastered; on the other, that various, stirring, eventful, itinerant field, whose stars are to be kindled to glitter in a fadeless crown.

Here you have studied books, and communed through them with the great minds of departed thinkers; there you will study men to find the avenues lying open to their convictions. Here you have mastered the laws of thought; there you will learn all those perverting tendencies which so in-

fluence thought as to make life a failure. Here the great redemption occupied you as a beautiful theory, as a stupendous expedient, as mounting even above the awful hights of justice; there you will learn the obstacles to its application, and the only agency by which they are surmountable. lesson learned on the most luminous page—no direction given by the wisest counselor-can supply that knowledge acquired by actual contact and intimate social intercourse. Still may you profit in this practical field by the wise suggestions of your authors and teachers. Instead of repeating or extending them here, however, I hope you will permit me to close the period which has measured our mutual and affectionate relations by a brief discussion of some of the peculiarities of the age.

Though the occasion might be fitly improved, as I have just observed, in imparting counsel on practical questions, it may be more profitably appropriated by discussing profounder topics. The age, you know, which has just departed has been one of strong mental action. The German mind especially has been profoundly moved, and claims to have ascended to the highest generalization that can be the boast of science; but so morbidly subjective has it been as almost to ignore the external sphere of thought. That this mental habit has become a moral disease is evinced by the mischief it has wrought in the sphere of theology. Since Schelling startled all Europe by his bold theory, it has

been entitled "the New Philosophy," and, with not less fitness, "Natural Mysticism," as it places the highest spiritual truths within the intuitive grasp of reason. Did not this utterly supersede God's Revelation, I should not now invite you to investigate it. You are doubtless unaware of the extent to which it now affects the Churches, and will obstruct your own ministry. Though it sweeps over no entire Christian community, yet a majority of the Churches have representative minds which powerfully vindicate it. Ever since the ethereal Coleridge imported it to the British isles, its virus has operated on clerical speculators. A large class of the National Establishment, called "the Broad Church," make this philosophy its underlying principle. Among its prominent leaders are Arnold, Hare, Conybeare, Jowett, and Powell, who should be named, as their productions are acting on American mind. "The Free Church of Scotland" is not unsmitten with the same withering blight. The Churches of the New World are beginning to taste the same fatal cup. Dr. Hecock and his admirers are not alone in bowing to the fundamental principle of the "new philosophy." It is true that its advocates are exceedingly various in the extent to which they indorse it. While some are but slightly tinged by its dark hues, over others it has gained a complete mastery. By these it is grasped as a harmonious whole; by those, in only some of its disrupted elements. A consecutive mind can never tolerate this

disseverance of parts; as for the same reason it embraces any, it embraces all; and for the same reason it rejects the whole, it rejects every part.

It is vital to your clear conception of this theory that you become familiar with its watch-words. Among these are the following; namely, spiritual faith, spiritual sense, spiritual insight, the practical reason, the intuitional capacity, mental dynamics, and self-evolution. These phrases are so employed as to make FAITH—the mind's organ—perceptive of absolute truth, irrespective of the least evidence out of this organ itself. One fatal conclusion is, this intuitive knowledge shuts out all other evidence from the objects it apprehends. It verbally concedes the inspiration of the Scriptures - not of their words, but of their ideas - not of the letter, but of the spirit; so that the ineffable doctrines of the Bible must be grasped, not through the lanes of interpretation, but by direct intuition. "spirit eye" sees in the Pentateuch and Gospels a splendid allegory; in Christ, the archetypal idea which was purified in Adam; it sees in Adam not a man, but "man." This was the generic sinfulnessthe sin of each of the species. This transmutes the Spirit's saving work into an inward law, consisting in the activities of the reason; this makes Christianity not a doctrine, but a life; it makes the miracles of the Bible not a support, but its incumbrance. The gigantic work of intuitive reason is to grasp universal truth, irrespective of every law

of the understanding. Thus is confounded the knowledge of first principles with that which is logical, historical, and testimonial. Hence that new distinction—of which the apostles never dreamed—between the natural and spiritual mind: the former being the understanding; the latter, the reason. This reason is the subjective revelation shutting out forever all objective revelation, as it intuitively perceives more than can be objectively revealed.

What possible end can miracles and prophecy subserve; when the very truth they would prove is self-attested to the inward sense? Is there any evidence within the compass of thought more resistless than intuitive? Can it be increased or diminished by any kind or degree of proof? And as this faculty sees no evidence out of the objects it grasps, all external evidence of Divine truth is, of necessity, set aside; and all other truth whose evidence is not in itself intuitive must be discredited. Hence, asserts one of its American advocates—Dr. Hickok—"Without this faculty the Bible might as well be given to our brutes;" and we assert that with it it would be as useless as any amusing allegory.

But is this faculty a reality or a sheer fiction? The solution is easy by mere self-introspection. Make the appeal, then, at once to consciousness. Does this report the existence of a faculty in your mind which instantly grasps spiritual truth without the testimony of the Bible? You know it does not.

The substitution of it for the spirit of all grace is, therefore, a baseless assumption.

Had it been a reality, would not the universal agreement of mankind be a fact? Who knows not that what is intuitively known is seen in the same light by all minds? It is not possible it should be otherwise. The notorious diversity in the faith of all ages and nations, touching this very class of truth, is a triumphant refutation of this intuition theory. Its unreality is strongly indicated, also, by the common conviction of men, that the mind is constructed for external evidence. Is not the felt certainty substantially the same when the evidence is testimonial, inductive, or intuitive? Do I feel less sure that York exists than that two halves make a whole, or that the three angles of a triangle are equal to two right angles? Were not the mind originally fitted for testimonial evidence, eternal doubt would shade all the experiences of the race which lie beyond personal observation. But the "new philosophy" ignores the fact that the Bible, on the sternest penalty, requires faith in its profoundest mysteries, based on testimonial evidence. It requires faith in facts which occurred on unknown principles, whose evidence is, therefore, entirely out of themselves. Miracles—that occupy so large a portion of the Bible—to which the Great Restorer himself made his supreme appeal—have ever been regarded as the fittest authentication of supernatural claims. Otherwise, men and devils had never counterfeited them. Is it demanded, that as false miracles are to be tested by their tendency, (Deut. xiii, 1-3,) why are not true ones to be so tested? You will readily answer that we previously know the truth of principles infracted by false miracles, but can not so know the falsehood of what is supported by true miracles. Thus, while true miracles are the test of doctrines, doctrines are the test of false miracles. The mode, therefore, of deciding what is from God is unlike that of determining what is not from him. There can be no middle way. Either this "intuitional reason" pierces the depths of Divinity, or the purely-supernatural doctrine must find its highest support in miraculous attestation. This applies to the Trinity, the incarnation, the resurrection, and to kindred doctrines. What can be more glaringly absurd than to confound our intuitional conception of a miracle with such a conception of the nature of that to which it attests? While miracles come to us in the resistless power of first principles, shining in their own light, that to which they attest may be revealed only by the visions of eternity.

That the Scriptures make a direct and exclusive appeal to the evidence of sense, in support of these great facts, is unquestionable. Take an example in the central miracle of the Christian religion—the resurrection of Christ. The whole argument for the resurrection of the dead (1 Cor. xv) assumes the validity of external evidence in support of a miracu-

lous fact. The entire fabric of Christianity is made to rest on the testimony of the hundreds that saw him risen, and on that of those who witnessed the miracles wrought in proof of the fact. The unreliability of these is the overthrow of the Christian's faith, and hope, and preaching. The great principle here asserted is the rejection of a philosophical or intuitive support of Christianity, and the proof of its miraculous support. This, then, is subversive of the position that miracles are interpreted and tested by doctrines, and not doctrines by miracles. Were the former so it would utterly supersede miraculous attestation. For by investing the mind with a discernment of the supernatural, we preclude all demand for external attestation of the supernatural. What could be more impertinent than miraculously to authenticate those foundation truths were they self-evident? But if those truths be not selfevident, it is impossible they should test miracles which are self-evident.

The contempt which this theory has generated for the external evidence of revealed religion is decisive of the inference we have urged. It is true the Scriptures are replete with internal evidence like the great fabric of nature, which, by its beauty, harmony, immensity, and grandeur, is eloquent of its Author—evincive of God.

But this evidence is not primary, but secondary. Otherwise, the distinction is lost between natural and revealed religion. The fall of man, the trinity

of God, the incarnation, resurrection, and ascension of Christ, and the like truths, would lie open to the intuitive faculty, as does the unclouded sun to the eye. Now, that these truths lie outside of the intuitive sphere is proved by a thousand demonstrations. Otherwise the millions utterly ignorant of them should have in all ages seen them with the clearness of vision, while they have remained blind to them as the clods beneath their feet. Where would many divinely-enjoined acts find a justification out of the authority of God? Such as the bloody offering of Abraham, which he was to make of his son; the utter destruction of men, women, and children, which Saul was to make of the then peaceable Amalekites. Would not the broad seal of impiety and inhumanity be stamped on it if not expressly authorized by the Proprietor of all? What spiritual foresight could reach that authority, without which authority this would be murderous cruelty? Whatever requires God's attestation to revealed truth, that very thing requires implicit faith in that truth and obedience to it, and prohibits belief in it prior to that attestation, and all doubt of it subsequent to that attestation.

It will readily occur to you, that next to the miracles of power is the miracle of foresight in *prophecy*, and that this is so interwoven with cardinal doctrines and corresponding precepts, sustained by miracles of power, that to find these prophecies shams would be stranger than the most stupendous

miracle of the Bible. Did not God recognize the demand of his commissioned servants for miraculous attestation? He gave to Moses the required sign to the captives in his wondrous "rod"—to the King who demanded, "Show us a miracle for you." Was not Elijah's prophetic character divinely vindicated by a miracle which blazed from heaven, extorting from idolaters the exclamation, "The Lord he is God!" Christ himself called on his nation to test the Divinity of his character by the ordeal of miracles. "If I do not the works of my Father, believe me not." Indeed, the sacred records leave the object of miracles clear as vision, saying, "These miracles are written that ye might believe that Jesus Christ is the Son of God." To authenticate his disciples' message, "God bore them witness with signs, and wonders, and divers gifts of the Holy Ghost." So palpably do both Testaments depend on miracles, that they every-where recognize the principle, regarding them as seals pledging the Omnipotence and Omniscience for the truth of that to which they attest. When did the Bible ever appeal to our "intuitive perception" of its truth as a ground of our faith in its Divinity? The question should be trumpet-tongued. No affirmative answer is possible.

It is clear as light that this alleged sufficiency of the natural is the utter exclusion of the supernatural. Now, this very thing is the stupendous achievement of the "new philosophy." It abolishes the supernatural by perpetually "affirming the essential unity of reason and revelation," and by maintaining "that Christian faith is the perfection of human reason;" that the mind's "spiritual insight is faith, and that faith is this insight." You will instantly discriminate between the alleged identity and the real harmony of the two. As the light of reason intensifies and expands, larger portions of revealed truth will come within its sphere; but this mental progress through eternity can never disclose all that Revelation may announce. Has any thing in the Scriptures struck you more palpably than that they require us to believe in their profound mysteries, and not to reason them out—to weigh the evidences that support them, but to seek those evidences out of the mysteries themselves?

There is another point of antagonism between the Scriptures and this philosophy; it is the false principle of interpretation which this adopts. All interpretation flowing from this principle is, therefore, itself false. It makes that very Revelation, which descended from Heaven to instruct reason, a subject of the critical scrutiny of reason, and thus turns the Bible into a book of riddles, to be solved by that very faculty which could not grasp those truths which the Bible discloses.

How this "new philosophy" is related to sacred literature, and to systematic theology, I need not explain to you. It will spontaneously occur that what is intuitively seen is not laboriously acquired—that it can not need science and literature—broad and pro-

found scholarship; that rich, and grand, and priceless as are these, they are huge impertinences in relation to what is intuitively seen. Here the far-reaching attainments of the theologian—his profound researches in ancient lore and the trifles of childhood—are in value on the same level. Rejecting, therefore, the "new philosophy" as subversive of all the purposes for which we are to search the Scriptures, in spite of its pretensions we must regard the Bible as selfinterpretative. Indeed, self-revelation is intrinsically necessary to a Divine message, so far as to reach every essential doctrine of the message. The hidden harmony in the minutest details of the Bible is the uniting bond in its great outline. Should no portion of the oracle give the sense of what is obscure in other portions, so far it is only a revelation for the future—not for the present. The whole book that is a present revelation is, therefore, self-explicative. Were its highest truths within the grasp of reason, every principle of interpretation would be a useless incumbrance. For if reason pierced those truths through the light in which they intrinsically shine, all attempts to converge external lights upon them were a waste of energies. For the most part each portion of these oracles is a reflector shedding light on all other portions of them. Instead, therefore, of an intuitive seizure on the import of Scriptural mysteries, that import is found by an elaborative process more sifting and extensive than can be demanded by any other book.

Beloved pupils, I trust you will appreciate the reason for which we have refrained from an expression of those intense yearnings for your future which our relations to the departing class have not failed to awaken. Though the apprehension would be agonizing to the Faculty that they should not remain among the objects of your tenderest memories, still is their solicitude greater for your retention of the great principles they have inculcated. If either our persons or these principles must fade from memory, cling to these with exhaustless tenacity, and consign us to oblivion. We must diethese will live. Our voices will be no more in your ears—their light will shine on all your future footsteps. We have, therefore, seized on this tenderest moment of our history to engrave on your faculties more-deeply some of these great principles.

Having now reached the point where our ways divide, we feel that both the past and the future are present. The one strangely returns departed events; the other mysteriously unbosoms unborn events. They are both prophetic, portraying that coming struggle of pleasure, pride, passion, in arms against duty—error against truth. The portion of your being passed in our sacred halls is related to the future as it can never be to the past. There is an affecting sense in which our future and yours will not be apart.

We shall never cease to attend you till we cease to be among men. Memory will keep you with us,

and hope will keep us with you. Our eye will trace your path of toil; our heart will palpitate with yours in your hour of woe, and sympathize with yours in the rapture of success; and our prayers shall be one agency in securing that success. As to the parent, his scattered children are but the diffusion of himself, so to the teachers the labors of his pupils seem to be the workings of his own mind. Thus are we cheered by the prospect that when our voices shall be mute, our chairs vacatedwhen the tall grass shall wave over the place of our repose—we shall still act in the minds in which we have breathed our own, and survive in the persons which were so long parts of ourselves. So that we part in an hour that is bright with a mysterious conviction, that the uniting link can neither be weakened by the flight of years nor dissolved by the bolt of death.

VI.

ON THE SUPERNATURAL CHARACTERISTICS OF CHRIST:

A LECTURE TO THE STUDENTS OF THE GARRETT BIBLICAL INSTITUTE,

Young Gentlemen, - In accordance with your request, I have embodied in a lecture some of the SUPERNATURAL CHARACTERISTICS OF CHRIST. But I must not address this lecture to you without an earnest warning against every attempt to scrutinize those secret laws by which the finite and infinite natures compose his one person. Because we are divinely authorized to predicate of Christ what we do of man, and also to predicate of him what we do of God, we are not to infer that the relations by which this duality becomes personal unity can ever be scrutable. In discussing, then, some traits in this most mysterious character, I shall restrict myself to what God has said of it, and to deductions from these utterances required by the laws of thought.

I first predicate of Christ that to decide his character to be more than human is to determ-

ine its divinity, and that this determination settles the divinity of his religion. That his history was unique at every stage is palpable on its surface. The few light and simple touches which draw his childhood unfold a celestial flower. He was that holy thing of which prophetic harps had mysteriously sung. By a single stroke of the inspired pen his childhood loveliness was thus depicted. "He grew up in favor of God and man." The faces of both worlds smiled upon him. The next sketch informs us that "he grew and waxed strong in spirit, filled with wisdom." Had fragrance been wafted on him from both worlds, his moral sweetness could not have been intenser. When, at twelve, he was among the literati of the Temple, propounding and answering far-reaching questions-blending modesty and wisdom so as to astonish without offending the great doctors of the law—his response to his chiding mother, who found him there, was a flash of light on the darkness of the future.

In his character alone was greatness based on innocence. In all others this quality was coupled with
childhood weakness, and was fatal to the claim of
greatness; but in him, figured by a lamb, it was
in harmony with a manly spirit, detracting not
from the superhuman grandeur which invested him.
The matchless power of this strange combination
was felt by all who approached him. When he
vacated the Temple of its profaners, they did not
fly before his physical force, but before that mys-

terious majesty within, revealed by an indignant flush which mounted his innocent face. Like God in nature, he clothed his goodness in thunder and tempest. Though his whole character shone in the light of innocence, yet its greatness, decision, and sublimity seemed measureless as they were spontaneous. With what terrific significancy did he demand of his enemies, "Which of you convinceth me of sin?" The challenge was sweeping. How was it met? Every countenance fell—every mouth was dumb! This would have been so in all worlds.

The blending of this innocence and majesty in Jesus made his judge tremble before the prisoner at the bar, and wrung from him the avowal of his blamelessness, and the proclaimed purpose to take no responsibility in his blood. And when, as a drooping flower, he hung on the cross, the funereal grief of both worlds was fit honor to his innocence and majesty. Kindred to this was that other trait found in his religious character, which is in entire contrast to that of all religious men. Theirs commence with the pangs of guilt; his in the sunshine of innocence. When did confessions of sin or of unworthiness ever escape his lips? His piety, then, in its beginning, was radically unlike that of our whole race. Never did he utter regret for what he had thought, felt, said, or acted, or omitted. How could this arrogant claim, though tacitly made, fail to cover Christ with derision, had the origin of his goodness been like that of other men? No regretno reproach—no compunction, even by implication, was ever found in his manifestations. Who was this, without a tear of contrition—a sigh of repentant grief—a confession of wrong? The root of his piety was in innocence; the root of human piety is in godly sorrow. What would be proper in him would, in any other, be intolerable arrogance. If, then, he were sinless, how could there be a greater exception to the law of human development? If not—if he inherited sin—how strangely did he take up religion without repentance, and practice stainless purity, without a spot, to the end of life! How could his character awaken the admiration of the race, and yet at bottom be radically false?

Nor were his social characteristics less extraordinary. Who else was ever equally remote from laughter and moroseness? He was alone in the serene medium he occupied. His never-varying placidity would render a mere man unendurable, as his heart should respond to those varying impulses which it was formed to feel. But who ever complained for the want of sympathy in Christ? His heart related chiefly to the world above, and its sympathies flowed through deeper channels; still, on fit occasions in his mighty life, the depth and richness of his sympathies were evinced by their noble outgushings. Others doomed to his privations would awaken our pity, but who ever felt that emotion toward him? Dead to earthly interest as if an angel's heart beat in his bosom-though impassive to social charms, yet without repugnance to them—without the slightest tinge of misanthropy. His relations to the humanities of society were under the law of absorption in the glories of the Godhead. Whether at the wedding, the banquet, or the funeral, his emotions arose in harmony with the occasion. At one, he congratulates; at the other, he instructs; at the last, he weeps.

Another of Christ's claims was inherent affinity with God. "I came forth from the Father"-"I am from above"-"He thought it not robbery to be equal with God." These are among the astounding claims which strangely harmonized with his whole bearing. He assumed toward the race the attitude of supremacy—the power of giving repose to bewildered humanity. Who else ever dared to palm himself on the world as its patron-its light-its deliverer; yet so intimately do these sentiments enter into his teachings, that were they extracted from it nothing would remain. How deeply it is felt that his tacit assumptions far exceed the range of all formal expression—as "I and the Father that sent me!" "We will make our abode with him!" and the like. What mere prophet, apostle, or angel would not shudder to involve such a claim! These claims of Jesus have been sounding through the ages for eighteen centuries, and none have been able to detect discrepancy between his pretensions and his merits. Were he not Divine, this would be the most vulnerable point of assault. This is, indeed, the

weakest, if it be not the strongest point in his character.

The work Christ prescribed to himself was great, difficult, and complicated; but when did he ever slip or falter in its execution? He poured on his work the whole energy of his mighty life, without a symptom of weariness. Others, with not a hundredth part of his work on their hands, are impatient of delay, and when retarded strike fire against the obstacle in their way. But Christ, having no crude element in his motives, was, in the presence of obstacles, calm as a Summer evening; the darkest cloud sailing over him left his sky unobscured. Were he merely human, the sweep of his plan would prove him the wildest of enthusiasts. His programme was to establish a kingdom of God pervading the whole earth, giving a new moral constitution to the race—to do this without education, in the face of his nation's prejudice, and despite the universal empire of Rome. In accordance with this measureless scheme, he proclaimed himself-the Son-to be the gift of the Father's love; the field he should occupy, the world; and the commission of his ministers, commensurate with the whole race. All the records of the race may be challenged to furnish another such example. The founders of states, the rulers of empires, the discoverers of continents, lawgivers, conquerors, and heroes have not, on all their brilliant list, an approach toward it.

How strange!—the son of a carpenter, emanating

from his shop, without letters or titles, without ever having seen a map of half the nations he was to control, or even heard their names—how strange that he should adopt a scheme sweeping over all nations, and all their generations! What was the Assyrian, the Grecian, the Roman empires—erected by the conquest of a thousand fields, and cemented by the blood of mighty heroes?—what in extent, in grandeur, and in the principle on which they were founded - those, in the blood of myriads; this, in the dying love of philanthropy? With what calmness and assurance did the Founder look through his own death as the medium of the brightest achievements of his great enterprise. Another distinctive of Christ was, he commenced his kingdom by appropriating the poor. His manners, tastes, and attainments were all diverse from those of his chosen associates. The great were often his hearers and admirers, but never his chosen companions. Among the crowds of the sick he was like a nurse in a hospital. He waited on pain, and vanquished its causes. The whole category of diseases he encountered only to cure. Thus was that very class, ignored by all other great men, the special regard of Christ. The poor had been made the appendages of luxury—the tools of ambition—the instruments of war. He made them the friends of his bosom, and the inheritors of his kingdom.

Indeed, the flight of eighteen centuries has not fully revealed how far was the carpenter's son in advance of his age. This anticipative feature in his scheme proclaimed its transcendent depth and comprehensiveness. It has been ascertained by the operation of Christ's kingdom, that to upraise the masses is the highest economical interests of society. Christ's ORIGINALITY as a teacher has been justly marked with deep emphasis. When this rare characteristic distinguishes men, it lies within the boundary of educated thought—can be developed only by discipline. But to all his cotemporaries it was known that "Christ had never learned." It is thus palpable, on the very face of his lessons, that he had nothing in common with his age; no opinion, taste, prejudice, or any other one thing belonging to a Jew of Cæsar's time. The assertion that he drew on the Persian or Eastern religion, or on the Essenes, or on the more famous schools of Egypt, is so utterly fanciful as not to deserve refutation. His originality shines through freeness, simplicity, directness, and thrilling power of his teaching. All self-made men, not excluding Shakspeare himself, have their productions tinged with educational colorings. Not so with this great High Priest of Nature and of God. Far from philosophic was his divine teaching. No argument was based on critically-constructed premises. Compared to his teaching, dialectic reasoning is an opaque substance between the eye and the object. His utterances filled the world with a flood of light, revealing God, which the conspiracies of all hostile agencies have failed to quench.

His lessons still come upon the nations, like incense from a higher world, to neutralize the poison they breathe.

Another peculiarity of the Great Teacher was, his instant repulse of every national expectation of the Messiah. Well did he know how eagerly his nation panted for a Messiah that should make their Roman conquerors lick the dust. But he told them that peacemakers were blessed—that he was no warrior, or king, or avenger—that his mission was to save them from the very characteristics which they hoped would most distinguish him. Thus did he dash at once their most cherished hopes. Still, such was the ineffable charm which invested his person, that thousands ceased not to cling to him. What could more severely test his power over men than to baffle their dearest hopes, and yet retain their utmost confidence? Again, Christ's exemption from man's infirmity is proved by his singular balance of character. What age has not been marked by the operation of that law by which two parties advocate opposite extremes, and a third the medium between them. None have been on the exact point of equilibrium. Christ was no where else. This distinguished the great teacher. Knowing truth intuitively, he needed not to compare ideas, or balance opposites; the conclusion was seen in the premises, and thus all one-sidedness was precluded. Let a few lessons be illustrations: His disciples must neither renounce their allegiance to Cæsar, nor

16

deny their Messiah at the command of Cæsar; the Scribes and Pharisees are to be resisted in their tradition, but obeyed in the commands of Moses.

We can not scrutinize our Great Restorer too intensely as a reformer. What, as such, did he find to approve in society, Church, or State? Yet when did he array himself in antagonism to the world? The human reformer, finding obstacles in his way, which nothing but his death can surmount, becomes restive and bitter by delay, and often kindles into a frenzy threatening to sweep away the obstacles in his way, and ends with a character tinged with malignity. In what beautiful contrast to all this did HE appear, who went about doing good, his history decides. Had all hearts beat in his bosom, he could not have been more serene and cordial-more patient and hopeful-though all the institutions in the world were on his hands for reconstruction, and a hundred ages the requisite period for the revolution. I remark again that he was equally remote from superstition, and what is styled liberality. What other uneducated mind tends not to superstition or to free-thinking? But how unapproachably far was he from either! How cloudlessly this shines in many of his short lessons, can not have escaped us. To the priests he said, You think that the Sabbath of Moses stands in the letter; I tell you that it was made for man. The same superstition could instigate his murder, but not go into the judgment-seat, fearing defilement.

It was not *liberality* but *charity* which constituted the ground of Christ's procedure.

His scrupulous adherence to every iota of truth excluded all error with that laxity involving licentiousness. How unlike was Christ, at another point, to the great sages of antiquity, who maintained that the wise only were capacitated to grasp the high arguments for the Supreme! He placed the knowledge of God within the compass of every class, on principles assuming the unity of the race. Hence we infer that he was utterly alone in his manner of teaching all ethical duties. His was not an elaborated system, wrought out by abstruse and subtile argument, but inculcated by precepts shining by their own light, and robed in their own authorityflowing from the loftiest argument without employing a shadow of argument. When did Christ study ethics to teach morality any more than God studied cesthetics to fashion the landscape? The peerless splendor of his mind poured itself forth in those living precepts which presuppose principles underlying all duties - as, Blessed are the poor, etc.; Do good to them that persecute you, and the like. The transcendent beauty of this doctrine is not exhibited to such as admire it as a beautiful picture, but to such as practice it as a rule of life. What can be more amazing than that the transcendent hight of these lessons is no bar against their permeating the commonest mind.

Of the many remaining characteristics of God's

only Son was the increase of reverence for HIM by familiarity with HIM. It is a social law that distance lends enchantment-intimacy dissolves the charms and reveals the infirmities which remoteness had concealed. Thus great men are reduced to their proper dimensions, and our estimate becomes measured by their qualities. A law the reverse of this operated in the case of Christ. The greater the disciples' intimacy with him, the deeper their awe of him. The scale was ascending—their views of him gradually rose from the man to the God. At first he was the son of Mary—then he spake with authority—then he was certainly Elias returned to earth in resurrection power—next he is the promised Messiah; finally, at the piercing glance of his omniscient eye, Peter breaks down, his heart dissolves in contrition, and his eye in tears. the same direction his enemies advanced in their convictions. At first they regarded him as a fanatic; then inquired whence he derived his singular accomplishments. Next, those sent to arrest him, awe-smitten by his majesty, exclaimed, "Never man spake like this man!" Others, coming to apprehend him, drop like corpses as they approached him. His silent submission made Pilate tremble on his judgment-seat; and when guilt was consummated in his death, the multitude returned smiting on their breasts with anguish before his suffering majesty. Thus growing familiarity issued in growing reverence; instead of disclosing inferiority, it

revealed mysterious depths of divinity. That the fact of such an existing person in human history has been doubted, we blush to concede; but shall now resort to none of that abundant evidence by which doubt is vanquished, except he has been described.

If this description be unreal, then this character has been drawn by fancy, aided by fable. But to fabricate such a character involved greater difficulty than to possess it, especially for four to do it in perfectly-substantial harmony. The only adequate reason for this character having been actually portrayed is, that it has been actualized by living example. No poet has created it; no novelist sketched it; no philosopher invented it. To believe it the achievement of fiction requires more credulity than to credit its reality in Christ. The fact, then, that such a character is described is the proof that such a person existed; and the fact that he existed is the proof that he is Divine. Vitiate that single pretension—his innocence—and you make him an impostor, as the perfect harmony of his character makes each part of it what all other parts are; but if the root of all the transcendent beauty which adorned his character were guilt, then was it a miracle such as the world never heard of.

Who ever studied his life without feeling there was blended in it the sublimest precepts and the divinest practice—that the flood of truth he

poured out was beautiful as the light, lofty as heaven, and true as God! Never did the sun of humanity rise so high as in Jesus. The two thousand years which have fled since he was with us have failed to produce one among the millions of men who has fully mastered his thoughts, or grasped his method, or exactly copied his stainless life. In this rapid sketch of HIM who stands alone on the records of the universe, you will perceive that none of his supreme attributes are grouped in his history; only those characteristics are collected which beautified the human sphere, leaving the inference resistless that his life could not have been what it was had not his person been what he claimed—"EQUAL WITH GOD."

VII.

ON THE IMPORTANCE OF LOCATING A BIBLICAL INSTITUTE IN THE WEST:

AN ADDRESS DELIVERED AT CONCORD, N. H.

BRETHREN AND FRIENDS,—While the expediency of a Biblical Institute in the Methodist Episcopal Church is being thoroughly discussed, that in New England is employing a most decisive mode of argument—its workings are its reasons. It has toiled patiently in its probationary sphere for seven years. Every eye in the New England ministry has been strained to scrutinize its operations. There has been but one issue of this rigorous investigation. It is this, a united voice for an "Institute," ringing from end to end of the land of the Pilgrims.

This great revolution has been achieved, not by a single turning event, not by a series of ingenious arguments, not by the preponderating influence of a great name, but by the beneficial workings of the enterprise itself. These proved themselves harmonious with the evangelical scheme of the itinerancy, that they were a new application of an old principle which that scheme had previously incorporated. When this conviction shall pervade a larger

portion of the Church, she will, through her highest councils, give her prompt and remorseless sanction to the school of the prophets. Then will her bishops be her committee of supervision, her conferences be her legal guardians, and her prayers her perpetual offering. So that long after the weary hands which have toiled to establish it shall be cold in death, ten thousand voices shall greet its expansion, and bless the dark days of its infant agonies.

No discussion on the merits of the enterprise will here be attempted. Its beneficial character must now be assumed, so that you may allow me to hint at its importance in the great "American Valley." Having just completed a tour of observation through this future garden of the New World, I can not repress the inspiration of its scenes. The nation rising up there has suddenly reached a maturity which history records of no other nation. never had, like other nations, a semi-barbarism out of which slowly to emerge, and gradually to attain civilization through the waste of centuries; it was born in full manhood. The great elements of its character it imported from the disciplined East; these elements it has improved by the giant object which the hand of nature has thrown around them in the West. The toils, and reverses, and perils which often crush the spirit of the emigrant have here only elicited reserved energies, so as to invigorate the mind and enlarge its empire. The encountering of obstacles and the achievement of

triumphs have here been forced into the relation of cause and effect. It was impossible that the amplitude of the scale on which nature is displayed should be inoperative on man. What mind can find itself in this wondrous valley, whose circumference is the sweep of eight thousand miles—whose outlimits are the hights of Alleghany on the east, the Rocky Mountains on the west, the Gulf of Mexico on the south, and the inland seas on the north—and not feel itself expanded?

The exhaustless wealth of the Western mines the length and majesty of the rivers—the oceanlike extent of the prairies, limited only by the inambient arch of heaven—are among the peerless distinctives of this great country. The rush of population to this wide harvest-field has had no parallel out of California. Sixty years since, over all this eight thousand miles circumference, were scattered but one hundred and fifty thousand souls. Now, ten times that number are found within a single State. This valley, which has half the extent of all Europe, four times that of the Atlantic States, and twenty times that of all New England, must become the theater of stupendous events. Here, where my own eyes have seen a single field of corn of sufficient extent to make twenty Eastern farms - where the first harvest often exceeds in value the cost of the soil on which it grows-it is impossible that wealth should not rapidly accumulate, and population speedily become dense. Indeed,

the recent past vouches for the future. Look at the city of Chicago, which in less than two years has added to its population more than fifty per cent. An increase any thing like this ratio would people the great valley with scores of millions long before the grave will open to receive your youngest children.

Nor will number alone be the exclusive element of power in the West. Another will be found in the vigor of character which it shall furnish. Its various population represents nearly twenty nations of the Old World. Should the same result arise from the blending of these nations in the New World, as was witnessed by the commixture of Eastern and Western minds by the Alexandrian and the Roman conquests, masterly powers, physical and intellectual, will here develop themselves. The traveler, while gliding over these broad plains, revolving such thoughts, feels overpowered by the prospects of the future. He hears the tread of millions rushing into these exhaustless fields; he marks the agencies which are to operate upon them, both physically and morally. The fertility of the soil, the ease with which it is cultivated, and the perpetuity of its productiveness, admit of both the accumulation of wealth and the indulgence of indolence. All history shows that this combination insures speedy corruption; but far more appalling will he regard the moral agency at work. He looks at Roman superstition, made palatable by a most alluring address which a thorough education for that purpose could furnish, and which has marked the West for the field of its triumph. Jesuitical artifice is exhausting its resources for the attainment of this object; German neology operates in another direction to overthrow our institutions, but with not much less fatal efficacy. The leaders of both these classes are learned, adroit, persistent, and indomitable. The one, to make this young republic a nation of infidels; the other, to crush it beneath the foot of "his Holiness" which other ages have placed on the neck of monarchs.

In view, then, of this fearful capacity for selfcorruption, and these powerful temptations to perpetrate it, the problem for speedy solution is, How shall these influences be counteracted? That the ministry of reconciliation is one of the most puissant elements employed by God's moral government over man, is known no less by its tendency than by its history. The legitimate exercise of this ministry, and the power of self-government, stand in the order of cause and effect; but the qualifications of these agents must correspond to the purposes of their vocation in the depth and breadth of their culture, in high intellectual discipline, in rich and growing moral wealth. These guard the pulpit with a might which nothing else below a miracle can supply. The demand in the West on our pulpit for these is loud and unequivocal; these, combined with he restored life of God to the inner man of the minister, make the pulpit an agency with which Western society can never dispense. Such a ministry is a central luminary around which, as satellites, schools, and colleges, and seminaries gather.

To give growing strength to this agency in the West, the friends of our ministry have determined to open a Methodist Biblical Institute, like that at Concord, on the first day of January next, near Chicago. That city is the miracle of the new world. A more eligible location could not be attained out of the Atlantic States. That city is the gate through which the stream of population passes into the boundless prairies beyond. It feels the controlling agency of Eastern mind made larger by communing with the colossal objects of the West. It is distinguished by an amount of intelligence, benevolence, and enterprise, in connection with our Church, which at no distant period will, in that great valley, quicken our institutions into higher life. The proximity of the prospective Institute to the North-Western University will be an event of great importance to both institutions; each to a most beneficial extent will act on the other, and up to a certain limit can effect a useful exchange of labor.

But you will permit me, friends, before dismissing the Western enterprise, to detain you a few moments with my own relations to the "school of the prophets" in this place—Concord. I will delay only sufficient to reply to the inquiry urged by so

many, Why do you leave the Concord Institute? To this I answer explicitly, the reason of this step is not a desire for a broader and brighter sphere of public action. If there be such within the range of ministerial duties, it is in this case without allurement; nor has emolument, or fame, or more elevated associations any agency in working this change; nor has the abatement of interest in this noble institution, in its inmates, its officers, its workings, or in its sacred halls, acted the smallest part in my removal. They are all endeared to me by the strongest ties of interesting association. The scenes which have opened on us here are among those few that are the most deep and tender of life. The hundreds of commissioned young men who, under the sacred pressure of a call from Heaven, have here investigated inspired truth with an earnestness to which nothing but God's voice could have moved them, seem still to hover around this consecrated center, though their farewell long since trembled on their lips.

But at the command of duty the dearest and highest associations must be sundered. Nor is it dread that the formidable opposition to the Institute will again be arrayed against it which it so patiently endured at its incipiency, by some who should have deeply seated it in the affections of their heart; nor the pecuniary embarrassments with which it so bravely struggled when it was totally without funds; nor do I dissolve my relations to

the Institute because the experiment has in the slightest degree been a failure. Directly the reverse! The rigor of the test by which it has been tried has developed its inherent vitality—has shown that it burst into being by the force of Providential circumstances, and can never lose its power to live till its mission is accomplished. Its present position precludes the need of recalling those unique facts strewed along its seven years' pilgrimage. Nor do I seek another post in the hope of occupying one less toilful. It is true this has been exhaustingly laborious; that it has tasked every hour and every energy; that it has compelled us to watch while others slept. But as claims equally exacting will be made in my next field, lighter labor can create no incentive to choose it. Nor can the fear of diminished support remove me to the West. The state of our finances was never so hopeful as at this moment. The mass of Methodistic mind in New England having reached the conclusion that the Institute supplies a desideratum in our Church, it will advance to its support. By cautious and successive steps it has been guided to this conclusion; the light of observation has fallen on its path, and conviction has culminated.

Indeed, there are cheering indications that the dark days of its pecuniary embarrassment are numbered. In one word, a teacher's place in this *Institute*, with all its anxieties, privations, and toils, is one of the most eligible to which I could look

forward in this militant state. You ask, Why then abandon it? I answer, To occupy a field louder in its claims, and sterner in its demands. This is the motive and the only motive within the compass of thought. The West-the generous, magnanimous West-rich in its resources, irrepressible in its energies, magnificent in its achievementsstretching one hand to the Atlantic on the east, and the other over the Pacific on the west-the future center of nations where the destiny of the species may yet be arbitrated—this grand, mysterious reservation of God for the home of his Church, is the place for our next ministerial school. There, near Chicago, the future London of the New World, will it stand on the salubrious banks of that inland sea. I do not leave you, then, to abandon this sublime object to which I have consecrated what little remains to me of life, but to promote it more effectually in the midst of a broader field. But let me beseech every friend of ministerial education to act unwaveringly for the interests of this Institute.

Now, my dear young brethren, having taken these few retrospective glances, may I be permitted to make one or two prospective utterances? Earnestly desiring to divert none of your number from Concord Institute — possessing the advantage of seven years' priority—I simply suggest that you leave Chicago Institute to those whose residences are nearer to it than to this place, and to those intending to seek their future itinerant field in the

West. Such we shall greet with the liveliest interest in our distant halls, and assure them that their associations with Western mind in the classroom will be a momentous preparative to their higher command of that mind in the itinerancy. There will be formed an acquaintance with those peculiar agencies which have so largely contributed to form Western character.

VIII.

THE TEACHER'S PARTING WORD:

AN ADDRESS TO THE FIRST GRADUATING CLASS OF THE GARRETT BIBLICAL INSTITUTE.

Beloved Pupils,—Prior to a few parting words to you, will you permit me to utter a single suggestion to the audience? Friends of ministerial education, the events of this evening assure you that the Garrett Biblical Institute shall have a history all its own. This first class which it graduates carries us back to its origin and forward to its futurity. The developments of its future will never cease to borrow splendor from the facts of its origin. The premature departure of its noble founder has only made dearer to memory her beautiful character. Cold is that great heart which conceived the institution, motionless the hand that founded it, and sightless the eyes that looked with maternal intensity on its infant being. But though "dead she yet speaketh;" and the tones of her gentle voice shall create the music of ages. Hers is among those embalmed names which were never born to die. It will have utterance on distant shores, where its anointed students shall blow the

living trumpet. Would that Godlike woman were present with us to-night! And is she not? I know that face is pale which was mantled with blushes at our opening, when designated by the thrilling eloquence of our lamented Watson. I know that bosom is still which then yearned and throbbed for the elevation of our ministerial standard; but I do not know that the seraphic spirit that warmed it shares not in our deep emotions. If from their seats of light the just look down on their pilgrim brethren—if they participate in the deepest emotions of rejoicing humanity—she now mysteriously hears the voice that breathes her name, and secretly hovers around us while we commemorate her immortal achievement. But if her ethereal abode is too lofty for such commingling, it is not unadapted to her survey of those imperishable results of her bequest, which shall brighten the expanding circle of coming ages.

Turning to you, beloved class, I beg to remind you of the point you have reached, and of the responsibilities which ensue. Here our ways divide, our relations dissolve, and a new sphere of action opens before you. You will no more reappear to fill the seats you have vacated in our halls. The itinerant field opens before you, and we trust will smile beneath the culture of your hands. But this change from being students in the Institute to becoming itinerants on the circuit but partially separates you from your former selves. The student

will ever look forward to the itinerant, and he will as steadily look back on the student. How broad soever may be the limits of your mental development, of this one fact, your researches have convinced you that this culture is only in its incipiency. Should it ever be completed in the remotest and brightest futurity, you are sure that this consummation lies far beyond the limits of your earthly pilgrimage. A finished education makes no part of the history of the universe. A stationary mind would obstruct the wheels of Providence, and make a jarring chord in the harp of infinite praise. Your culture has begun, but is not finished. The functions of your ministry should not obstruct but advance it. In all the unfoldings of divine mystery no scene may more astonish us than the unlikeness of our present selves to our future selves.

But though to dwarf the intellect involves ineffable guilt, the advance of that endowment is not your only mission. Your institutional advantages are indeed priceless. They are ordained to throw forward an accumulating light upon all the stages of your endless advancement. But a stronger element than intellectual wealth appertains to the ministerial character. It must be imbued by the mighty unction of the living God. Whatever is substituted for this unction is no less to be dreaded by the minister than ignorance itself. Acquire whatever you may of all that adorns the mental being. Never let it escape you, my dear brethren,

that, wanting this supernatural element, your defect would be radical.

The sacredness of the ministerial character is no where found separate from this heavenly endowment. This was the matchless distinction of the fathers in the great Wesleyan reform. Their glowing philanthropy had been kindled at the altar of God. It is true, a portion of them were peerless in their scholarship; long had they communed with the great minds of departed ages-enriched their stores by the mental wealth of the dead and of the living-still, the splendors of their learning shone subordinately to the flame of their devotion. This made their aim single, their zeal intense, their energies undivided, and their self-sacrifice a habit of life, and their sacred sympathy commensurate with the world's moral miseries. In perilous achievements they were heroes—in spirit they were martyrs-in success they were apostolical-in unselfishness sublime. Commune evermore, my dear brethren, with these model ministers. At the earnest call of your voice they will reappear on the stage, and act over again their noble part before your eyes. May they ever live in their successors, and even be exceeded by their sons!

Another element of power found in the vital doctrines of our Great Teacher I have not time to even specify. Let me, however, beg you not to overlook the genius of our religion, that it is founded on *miraculous facts*—that its particular duties are

enjoined by the inculcation of far-reaching principles—that its vicarious character gives no more luster to mercy than it does terror to justice—that its grand aim is not merely to civilize humanity, but to restore and purify it—not to fit man for society, but for the skies. No elegance of manner, no depth of culture, no personal blandishments can take the place of these *vital* truths. These must be arranged in their order, traced to first principles, and applied in their details.

But in these parting words permit me to remind you, brethren, of your special relation to the institution. In Methodism an institutional education of our ministry is a modern expedient. You are the first representatives of such a training to the Church in the North-West. In a most inquisitive gaze every eye will be fixed on you. In your character will be studied the character of the institution. Should yours exhibit an awkward, forbidding, or morose bearing, what will be the inference as to your "Alma Mater?" Not that she is adapted to form ministerial character, but rather to manufacture churlish monks-not to qualify men, but to unfit them for that varied adaptation demanded in the itinerant field. On the other hand, should your social character be imbued with levity or pedantry, what else will be referred to the institution which is supposed to have formed it?

Let us hope, then, that your class will appreciate the immense importance of fairly representing this newly-adopted mode of our ministerial education, that the beauty of its character will allure others to our sacred halls where that was molded, and that it will be a worthy forerunner of those commissioned thousands which are to pass from thence into the Lord's great harvest-field of the world.

Who that nobly aspires at higher ministerial attainments would not recoil from the Institute should they find in its graduates those revolting characteristics? Whether this shall be the mode of educating our junior ministry is not yet an entirely-adjudicated question. In the character of our students will be sought the test of experiment. If that character shall have serenity, beauty, and force, then will it inscribe approval in letters of light on the most enduring monuments of the age. When our graduates shall exhibit that prismatic beauty of character which shines in the growing culture of intellect, the expanding richness of thought, and the intenser flame of devotion-when the ardor of Peter, the affection of John, and the heroism of Paul shall shed on that character their blended brightness—then will our Church regard the problem solved; then will you honor your institution, your instructors, your Church, your race, and your God; then will you live to be loved, die to be lamented, and enter the general assembly to be greeted by your converts, and crowned by your Master.

Should the delusion to any extent affect you,

that education is an end, and not a means to a loftier end, so far would the perversion of your education be complete. The end is ACTION—wise, persistent, all-mastering action—action that yields to no obstacle—that knows no defeat—that erects in every field of godlike enterprise monuments of its sanctified power.

And now, beloved pupils, let the hour that separates us attest to our final purpose—a purpose of deep and everlasting self-consecration—a purpose which shall command all the powers of our nature, and all the motives of our being—a purpose which shall control all our acquired abilities, all our inherited faculties, and all our gracious attainments—a purpose which shall lay under contribution the subjective and objective to that one immortal aim. Then shall we live less for the present and more for the future—less for ourselves and more for others—less for earth and more for heaven.

Then when earth's great drama shall be wound up—when all prophecy shall become history, and all history shall have been completed—when its vast volume shall have been thrown open on the judgment-seat for the race to read, and the divided throng shall enter each its respective abode, may ours not be wanting the souls we shall have won! There shall be renewed our suspended intercourse, and the farewell of this period become the greeting of that.



1X.

MAN INDIVIDUAL—MAN SOCIAL:

AN ADDRESS DELIVERED BEFORE THE LITERARY SO-CIETIES OF THE UPPER IOWA UNIVERSITY.

Mr. President, Gentlemen of the Society, and Friends,—In obedience to the call with which you have honored me, I have been compelled, in the midst of pressing cares, hastily to prepare for the occasion—to dispense with that deliberate preparation imperiously demanded by our annual addresses. So intense has been my desire for the mental culture of our young men, that to decline any effort to promote it would be unmanly. But how far a burning desire for this will compensate for sweeping thought and enchanting style—which most contribute to this—yourselves must determine.

The theme for the occasion is man an INDIVID-UAL, and man a SOCIETY. On this broad subject, which volumes could not exhaust, I propose to detain you but for a brief period. The axiomatical injunction of Greece, "Know thyself," will have undiminished pertinency while any of the great problems of our being remain unsolved. Through all the ages which will fail to raise the covering of mystery from those secrets, "the proper study of mankind will be man."

I. Let us direct a searching glance toward him, physically, intellectually, and morally.

1. The physical man is the combination of all that is exquisite in the animal structures of all the ages of geology, and of all the existing tribes of our globe - it is the noblest material work ever constructed by the Divine Architect. Nor is this less true of the purposes for which it was formed. Its tenant is a spirit kindled by Jehovah's breath, having a domain of its own controlling interests, which no thought can measure, and fed by the living fires of the Eternal Spirit. Such an object we would not adore like classic Greece, but would furnish it a culture in harmony with its most delicate laws. The dirge of monastic pietism, which crushes the physical man, was the music of a departed age. The starving and flagellation of the cell, based on that paganism which pronounced matter an eternal evil, have given place to a better philosophy, baptized in a purer Christianity. It was not in classical Greek but in Gospel Greek that the body was entitled the Infinite Spirit's temple. To leave this divine residence to dilapidate can not be innocent. While the tie remains which binds the mind to the body, "Mens sana in corpore sano" will remain true. Their reciprocal action is mighty and unceasing. In such a body only can the spirit be clear as the upper ether, and cheerful as the light of morning. No law of health, then, can be violated without the infraction of a higher law. No matter whether this violation is by muscular inaction or by mental overaction, the penalty is never slight or remote.

2. But in adverting to man intellectual, I must beg you to ascend to a higher sphere of inquiry, and contemplate that which, in kind, is alone in the universe. In this nature man's kindredship is not to animals, but to angels. His mind is an actor; it takes rank with the originating powers of the universe. It has the structure, faculties, laws, and function all its own. By its intuitions truth is seen as the sun is by the eye. By its discursive powers truths are analyzed and synthesized till its generalization pervades the whole field of thought.

In his intellectual nature of a threefold classification, there is a proportionately-small class endowed with *genius*. This is called immortal, and makes every thing so which it touches. Its glow intensifies into a delirium, whose brilliancy enchants the ages. In its infantile simplicity and supernatural shoots of irregular power, it blends the baby and the cherub. Its subject is an object of both pity and envy. Genius has points of contrast with talent. Still of the master minds of the race are these two illustrious categories—the one as bright

in fancy as the other is deep in reason. Imagination and invention glow in the former, as conception and comparison distinguish the latter. The flight of genius is through the ideal realm, which it peoples with the unfallen; the task of reason is to adjust the stern realities which it finds in the tangible universe. While invention is the boast of genius, execution is the glory of talent. But contrast may give place to combination—genius and talent may blend—then the ethereal and the solid, the inventive and the executive, the originator and the cultivator, unite to form the representative, the monumental mind. In such a mind the spirit of the age is born, the central ideas of history are originated.

But when these endowments exist apart, why is greater nobility awarded to genius than to talent? Not because its wizard power summons into being its new, stupendous creations, making its relation higher to business life, but partly because it meets the mystic demand of our nature, and partly because it is oftener combined with talent; that is, genius oftener comprehends talent than it is comprehended by talent. Thus the former is oftener prominent than the latter where they are found in combination. But irrespective of all these distinctives, intellect is stamped with a greatness which sustains its relation between its nature and its destiny. Still, this generic grandeur is never in conflict with specific variety. Of this a type is fur-

nished by the physical universe. Nature is not all equal lines, smooth surfaces, or eternal plains; its beautiful face is variegated by hill and dale, by mountains and valleys, by land and ocean, by planets, suns, and stars. Nor is this a larger variety than society furnishes in harmony with the variety of the underlying intellect-minds unequal in power, capacity, and taste-in intelligence, activity, and energy. The mass of minimum intellect amuses itself with atoms—the maximum intellect sports with worlds. The medium intellect occupies all the various space between. While the last buries himself in the furrow, where he communes with the clods, the first weighs the worlds of light which he surveys from the peaks of the globe. But the class of Newtons who measure the comet's flight, or of the Franklins who steal the lightning from the chambers of heaven, is small. Most minds are content to never burst away from the narrow inclosures of common thought. To expect equality, either in endowments or improvements, would be Utopian as the wildest dream. Of such minds no world was ever composed.

This intellectual variety is accompanied with a corresponding dissimilarity through the whole domain of emotional nature. Hence, the positive and negative belong no less to society than to *electric-ity*—they relate to all earth's categories, and open the broadest channels for mutual culture and bliss.

3. But there is still a loftier conception of humanity in man MORAL.

The very construction of the framework within evinces the paramount greatness of our own moral nature. It is on this spiritual side of his nature that man stands nearest to his Maker. On this faculty the Divine image is most legibly impressed—here the seal of Jehovah is least effaceable. The functions assigned to this power are not to discriminate between profit and loss—between what is courteous and uncivil, or to act in the domain of æsthetics, distinguishing the beautiful from the deformed—but to discriminate between right and wrong—between holiness and sin—and to operate impulsively in harmony with such perceptions.

This is the only endowment of the mind which could not have been other than it is. As the moral nature of God is the crowning perfection of all his great attributes, equally conspicuous does that nature shine amid human powers. This conclusion is reached by the original construction of the mind itself no less than from an experience which claims universality. The philosophy which inspires not veneration for this loftiest faculty of our nature must be falsely so called. It is true the horizon of moral relations expands slowly before this unfolding power, but hereafter that expansion will go on with a sublime movement till the principle of conscience shall become absolute and shall pervade the whole man. Till this representative of God's image shall

become installed over the world within—till it shall acquire this sovereignty over the whole soul, it can not be—as is intended—an image of Jehovah's government over the universe. It is almost without a figure that God is called an almighty conscience, and his government the omnipotence of right. With fit allowance this is true of our own moral nature. Its absolute despotism is the soul's sublimest freedom. This power, whose seat is the bosom of God, and under whose authority would arise the harmony of the universe, ought to have might as it has right-it ought to have sovereignty in its sway as it has elevation in its nature; then would the blaze of millennial glory spontaneously burst forth, consigning to oblivion the moral ruins of the past. Reason can prove a God, but only conscience can see him, and in this vision a principle becomes transformed into an affection—the principle of right becomes identified with the emotion of right and endows it with supreme ascendency. The simple existence of this faculty proclaims a corresponding quality in actions and character. The objections to its universality prove the very thing which is rejected. It is alleged "that conscience must be the changing creature of education, otherwise acts directly opposite could not be approved by it; as, for instance, if conscience be a universal faculty, the conscience of the pagan parent could not direct her to murder her child, and that of a Christian mother to cherish hers." But is not the fallacy palpably in

confounding the opposite modes of carrying out the same design? Both mothers designing the good of their children, were directed to it by the same faculty in opposite modes. No delineation can here be attempted of the *functions* of this faculty. We know it acts prospectively, introspectively, and retrospectively—that it searches the future, present, and past with an eye of fire—that, when guilty, it can curtain with gloom the whole arch of heaven—when innocent, it can kindle morning light in the deepest midnight dungeon.

4. But in the galaxy of human powers I direct attention to one more—the WILL—which is the central energy of all the rest. This crowning power of man distinguishes him from the whole mindless universe. A will in him is expressive of one in his stupendous author. As without the Divine will nothing had been, so without the human will nothing could be done to moral purpose. In this sublime faculty resides the man, the personality, the doer of all that is achieved. Where this is not, action can not be, character can not be, praise or blame can not be, and all moral government were an impossibility. This is the deep fountain of origination, the only source of what was not the fiat at which every entity emerged from emptiness. will is more than the fulcrum of the soul. Itself can act against the highest behests of God and the mightiest motives within Infinite resources. will is so related to character as to shape destiny.

Without it all other faculties would be a stupendous impertinency. This power has not unfitly been entitled the supernatural. Its sphere is beyond that of cause and effect. It is related to all agencies, but controlled by none. It can act, but it can not be acted upon. It demands a condition for its operation, but rejects all causes of it. The intellect might be clear as the highest ether, the affections warm as a mother's love, the fancy rich as the rainbow's beauties, but without the sovereignty of the will the mass would be stagnant, as all other endowments would be an utter waste of the most precious material.

II. I now proceed to consider man social, or humanity in its aggregate aspects.

The historian never ceases to be haunted by the analogy which makes a nation a great organic personality—an ideal embodiment, endowed with individual characteristics. In this aspect a peoples' soul is a great unit, composed of numberless individual souls—a stupendous public mind, made up of numberless single minds. This complex person, embodying many consciousnesses like the isolated individual, has a character, a responsibility, and a retribution. But these analogies fail when the question of immortality arises. Before the individual soul a destiny stretches out endless as the eternal years of God, while the destiny of the national soul pervades but a few ages. This has its retribution within the circle of the sun, that often the

dead are raised and the living are changed. When we demand, Where is the nation that has endured the test of its responsibilities? echo answers, Where? Was it Babylon, that center of a great empire? It has sunk like a millstone in the ocean. Was it Jerusalem, in which God's great Son sojourned? Not one stone is left upon another. Was it Rome, the world's mistress? A thousand years have wheeled over its great sepulcher. Nor is there a nation on the globe which has not since been vanquished by some lordly conqueror. The national longevity has its exact measure in the national character. History, which is the book of judgment, points to the tomb of nations to which, as to their gehenna, their sins have doomed them. While individual offenders survive forever, the night of the grave is the national oblivion. Many a virtuous citizen, guiltless of national offense, shares in the public infliction, and is compensated at the resurrection of the just. Our organic national personality has a mind to think, a heart to feel, a will to execute. If that intellect be wise, that heart pure, and that will strong for the right, then will the glad eureka peal through the ages, proclaiming the thrilling solution of the problem of history in the consummation of national hope.

To secure the intelligence of man social, four great agencies have been put in requisition—the school, the press, the post, and the pulpit. The three closely-connected branches into which the

school should be regarded are, the primary, the academic, and the collegiate. The plea for nature in preference to art ignores the fact that education is nature in her progressive advances. Separate the one from the other, and at what point would you sunder them? In the very cradle education commences its molding process. Both the mental and social constitution make this process utterly inseparable from existence. The real inquiry, then, is not whether a human being shall be educatedthis he must be-but whether he shall be improved or perverted by his education. It is either to cramp, distort, or develop his powers. Its high aim is to ascertain and employ the means fitted to the ends of life. That this is best accomplished by competent instructors, is suggested by all the analogies of nature and religion. It is by a never-changing law of mind that self-improvement advances in exact ratio as the means are appropriate, and as attention is intense.

The exceptions to this are only apparent, not real. When connected thought seems to have the spontaneity of instinct to rush through the mind like lightning through the heavens, it is only after patience and depth of thought have been the soul's habit. No untrained mind can be conformed to unperverted nature. To be without a correct education, is to be misguided by a perverting one, which creates the demand for reconstruction. It is impossible to mistake the voice of history which,

in harmony with the science of mind, represents the highest advance of human powers as resulting from the best use of the best educational instruments.

We institute no invidious comparisons between the three educational institutions. Commencing with the primary, and advancing toward the university, we find each is indispensable to the other. Who can doubt whether the primary school alone would dwarf the average intellect? Do you demand, then, how its alumnus often overtowers him of the university? We answer, categorically, because he bathes more frequently than the college graduate in the bright atmosphere made luminous by that highest class of institutions. Childhood, reflecting the sweet beams of life's morning, is intensely lovely, but comparatively worthless if cut off from manhood. Thus the connection is vital between the lowest and highest educational departments. The one is a prerequisite to the other, but can never be its substitute. The same wisdom that builds the school-house will advance to erect the college, as it well knows that common intelligence could not long survive the absence of higher learning. This conclusion is sustained by the verdict of man. As no civilized portion of the race, ancient or modern, has restricted itself to a single grade of institutions, how can a democracy do it? It must have brain to surmise and the school to exercise that organ.

By what language shall we portray that wisdom which has bidden us to burn our libraries, break down our presses, demolish our school-houses, stop our post, and arrest the lightning of heaven on whose wings we send our messages? Such as would send us back to the unmingled light of nature, and to the sweet simplicity of barbarism, have yet to learn the first principles of life's lofty aim; they have to vanquish that self-delusion which facts and principles can put to flight; they have to learn that three-fourths of all our criminals are from the one-fourth of the least educated; that when, under stringent law, more crimes are punished, it is not because more crimes are committed, but because more are detected: A thousand facts conspire to assure us that truth is the appointed instrument of social elevation; that knowledge is the native element in which truth flourishes; and that instruction is the ethereal element on which it thrives.

Another agency with which man-republic can not afford to part is the PULPIT. The fact that this agency borders on the supernatural argues not its slightest unfitness to social purposes. If it be God's great instrumentality, it is man's supreme conservator. It shall stand while the world endures. What is its message but the great redemption? what its mission but the regeneration of the race? Who is its incumbent but God's anointed herald? but Jehovah's own mouthpiece? It encounters stupendous

antagonisms embodied in the vices of centuries, and in the ravings of the pit. Its range is through all the ages of time and all the nations of the race. Its lesson is man's immortality, its work his preparation for the grave. Its history will disclose a scene of subjective wonders defiant of a parallel—one that shall awaken both songs and shrieks. Of man social the pulpit is the abiding friend; it vindicates his inherent rights; it enjoins his public duties; it moves him to the vigorous achievement of them. Let it then sink deep into our convictions that the pulpit should appropriate the philosophy, the civilization, and the spirit of the age, and herself become the public conscience.

At the bidding of no prince or people can its voice sink to silence. No matter by what lips it is uttered, that voice is portentous which proclaims religion has no concern with politics. This is ever a premonition that villainy is on foot. Who is thus at war with conscience can advance but one more daring step, and say to the Omniscient eye, "Be shut." Great wrongs can not be subverted, and great rights vindicated, but by the pulpit. This must be the impersonation of the world's conscience.

To man social the agency of the PRESS is next in power to that of the pulpit. It has in four centuries filled more libraries with the world's standard intellectual wealth than all the millionaires of man's previous history had done. The library is the contents of the world's knowledge; the prodigious

memory of the race. This, like the coral island, is ever expanding. The press swells the stupendous pile by depositing in it such mental gems as oblivion had previously engulfed. To that mighty devourer the press efficaciously says, "Thus far and no further." The press is yet to gather much from the ravages of the past - much that is rich in ancient lands, the offspring of departed generations, and deposit it here. In another sphere this great agency sends out its living swarms; some honey-bearing, some venomous—all born to die. But these in their flight, from the daily to the quarterly, glitter with intelligence which reaches the meanest cottage. Through them oratory utters its sparkling words, poetry weaves its magic spells, romance fabricates its ideal realms, history records its deep lessons. Nor do they fail to exhibit the four symbols of natural science—the telescope, the crucible, the diagram, and the pickax. This influence, transient as it seems, has an aggregate result in swelling the precious material in thought's immortal repository.

But while the press is the great conservator of thought, the Post is its sleepless propagator. While that preserves books which sweep the whole horizon of learning—books which are the great voices of time—this propagates the living echoes of those voices. While the mail does this through the daily, weekly, monthly, and quarterly, so as to permeate the whole public organism, the net-work of the electric wires has woven its lightning texture over con-

tinents, sending the same thought in a single hour from ocean to ocean, thrilling at once every fiber of the great public heart.

Finally, we can only glance at man national in regard to his authority and corresponding duty. Wielding as does this nation these elevating agencies, how lofty must be its responsibility! The very structure of the individual's mind proves self-elevation to be its Creator's purpose. That self-control is a nation's duty is equally clear from the social constitution. The powers of every legitimate government are ordained of God. Though the Bible no where prescribes the decisive test of what legitimately constitutes these ordained powers, wherever such government exists it demands implicit obedience to it as to God's requirement. Rebellion against it is, therefore, political and moral treason. The individual's rights are protected and his disputes arbitrated by the magistrate. But the nation being without such a guardianship must be self-protective. By its governmental power it must secure domestic order and international justice. The sword of the magistrate must maintain the one, and the sword of the warrior the other. The governmental army sustains the same relation to a revolutionary province and to a foreign aggression as the executive magistracy to the individual offenders. While the sword of either should never be unsheathed only at the call of justice, it should never return to its scabbard till rebellion be crushed. The duty of this

is commensurate with the crime of rebellion. The duty of lawful self-protection, under the Divine civil institution, is invested with the same authority as every other Divine claim. The failure of government to employ every energy to its utmost extent, to accomplish this, is not merely despicable in the eye of history, but guilty before high heaven. We can not ignore the application of this principle to the terrific outbreak in this Republic. What a page shall be written in the history of this century when the historian shall record the secret plots of the slave-power against the noblest Government on which the sun has shone. Advancing in its daring rapacity, its demands became more haughty till the long-controlled Government broke from its grasp. In that hour its plans of treason burst into execution to shatter the Union and rend the Constitution. That agency, wielding the great powers of government, made it subservient to that stupendous crime. Not for one moment can we doubt whether this be a revolt against the Divine scheme for the world's advance in Christian civilization - whether it be both an impious defiance against God's providence, and a huge crime against universal humanity. it not as utterly void of moral justification as of constitutional validity? Is it not the solemn duty of this Christian Government to blot out from under these heavens an institution which thirsts for fraternal blood, and pants to quench the highest hopes of humanity - an institution which can not survive

another age without rekindling the dreadful flame of civil war, and mantling these bright realms with its midnight horrors?

And now, young gentlemen, allow me to commend to you those high attainments which will harmonize your own great forces with themselves, with society, and with the universe. Then will you decline no duty, shrink from no responsibility, withhold no sacrifice, be allured by no flattery, and deterred by no obstacle. The beautiful, the true, and the good, blending in a higher than Platonic luster, shall be the Christian trio, each preventing the distortion of the other, and all blending in symmetrical character. Then will an iron vigor of purpose, a divine sweetness of heart, an immaculate purity of conscience secure the highest ends of both lives, and rapidly mature those germinant virtues which will prove the Christian to be the highest style of man.

ON THE USE AND IMPORTANCE OF MENTAL CULTURE:

AN ADDRESS TO THE STUDENTS OF THE GARRETT BIBLICAL INSTITUTE.

Young Gentlemen,—I owe it to you to be undisguised in the few utterances I shall make on your mental culture. You will not expect me to entertain you with glowing pictures of the "ethereal powers you have inherited," or "of the peerless hights to which they may raise you," or of the grandeur of those achievements by which you may exceed all priority. For less amusing and more substantial purposes I engage in this brief discussion. My aim will be to glance at the method and importance of self-knowledge, especially in the intellectual sphere.

"Know thyself" was a comprehensive precept of ancient wisdom; it has been virtually inculcated by both Eastern and Western philosophy—by profane and sacred instruction. The most highly gifted and cultivated of the race have regarded the human mind the measure of all things lying within the

human sphere. An acquaintance with that, therefore, is indispensable to a knowledge of these. But a correct acquaintance with himself at the beginning of his course would be no less difficult to the student than it would be important to his success. As this comprehensive, accurate self-knowledge is never inherited, but is ever attainable, the student begins by either underrating or overrating himself.

Some of the results with which an overestimate is pregnant are indocility, generated by this too favorable self-estimate—the concealment of defects consequent relaxation of efforts to advance—felt indignation at the exposure of defects. In this state failure ensues; "disappointment laughs at hope's career," as the student attempted what was beyond his ability. Nor is intellectual advancement less certainly impeded by the opposite extreme. It will be a bar to those attempts at the practicable which are indispensable to the march of intellect; it will prevent that vigor of purpose which is promoted by the confidence that difficulties lessen. as we approach them, and vanish when we resolutely assail them. These erring judgments are inevitable till corrected by comparison with a true standard, and such a comparison is a work of time and caution, and derives importance from its relation to self-discipline, and to preparation for future engagements. There is one necessity devolving on the student, beyond the mere inception of his course, indispensable to his ultimate success; it is the selection of the literary and scientific objects of his pursuit. The narrowness of human powers, and the brevity of their assigned period for improvement, demand this. This selection is wisely made when it looks, primarily, to the invigorating of the faculties; and, secondarily, to future engagements. Thus the basis of the superstructure will be formed of the right material, and will be broad and permanent; not that this strenuous training of the faculties can be utterly apart from the acquirement of thought with which they are ultimately to be replenished.

That, however, is to be the prominent aim, and this the incidental result. Because the tie by which the one is drawn after the other is occult, it is not unreal; the mightiest forces in nature are buried in concealment, and operate unseen. When were vigor of purpose, accuracy of discrimination, and conclusiveness of reasoning not preceded by thoroughly elaborating discipline? Those no less directly look back to this than this looked forward to those. The indirectness of the bearings of this discipline on a future profession can be no disproof of its importance. Metaphysics and the exact sciences may seem to be as little related to either of the learned professions as the romping of childhood and the sports of youth are to a robust manhood; but the distance of time at which these rise up into full effect, can never minify their importance or sunder their causal relations. As soon may you

disrupt the chain of nature as prevent the richness of the remuneration being proportionate to the thoroughness of the discipline.

What, then, are some of the means of attaining this discipline? One of these with which we can never dispense is unremitting attention. Attention is the power by which one steadily follows out the same train of thought. Its strength is measured by the extent to which this is continued. This intellectual effort, which is painful at the outset, becomes facile by continuance. When the will by an arduous exertion first attempts undivided application, the mind is continually perplexed by the glimmer of intrusive and distracting thoughts, which precludes the desired object from being placed in the full clearness of undivided light. This occurs only when the new object becomes fused into an integral part of the system of our previous knowledge, and of our established associations of thoughts and desires.

This involves habit, whose incipiency is by compulsion, but whose every successive step is taken with greater ease. Thus the whole system of thought harmonizes with our pursuit, and the whole mind lives only in the trains of thought to which it has devoted its energies. Then that pleasure which is the reflex of unforced and unimpeded energy attends the most vigorous thought. In this state the mind stamps excellencies on all its processes. The most complicated demonstrations

made by the master minds of La Place and La Grange are all made up of immediate inferences, the first of which may be grasped by the feeblest intellect. No greater exertion of the intellect is requisite to make a thousand such efforts than to make one.

The Newtonian mind can connect inferences through the whole series to the determinate end; the common mind makes the successive inferences, but soon falters and lets fall the thread in the beginning or midway of the series. It was to this patient attention that Sir Isaac referred his discoveries. If Plato's account of Socrates be reliable, this father of Greek philosophy was peerless in the power of attention. "This philosopher was seen by the Athenian army to stand for a whole day and night, till the break of the second morning, motionless, and with a fixed gaze, showing that he was uninterruptedly engrossed with the consideration of a single subject;" and it is added that "thus Socrates was wont to do when his mind was occupied with inquiries in which there were difficulties to be overcome." "He would then forget to eat, and drink, and sleep . . . till he had seen some light on the subject." Whatever exaggeration there may be in this narrative, there is truth in the principle. Descartes, like Newton, arrogated nothing "to the superiority of his intellect, but attributed all in which he excelled to the superiority of his method."

With great force Helvetius has defined genius as being the *power* of *continued attention*; and in this the most eminent authorities accord. Thus, self-abstraction from the inversion of surrounding objects is the condition of mental power. This faculty has been manifest in all whose names have been associated with the progress of intellectual science. Hamilton quotes more than a half a dozen who in this power of abstract attention were little less distinguished than Socrates. It is fitly said that "the attention of the intellect is a natural prayer by which we obtain the enlightenment of reason"

But this power of fastening attention on a chosen train of thought is weak just as the pupil tolerates in himself the habit of languor or of intermitted application. This makes the effort of persistent attention more difficult to-morrow than to-day. The labor of acquiring this habit is painful as external circumstances are unpropitious; it is facile as inward tranquillity and surrounding silence are deep. Let the student, therefore, exclude disturbing causes till he has acquired the command of his attention, and then let him resolutely brave such causes. This mastery of attention will enable you to observe another rule in this progressive discipline. I allude to the thoroughness of investigation. To abandon a subject till clear and precise ideas on it are acquired, is fatally to obstruct the course of discipline. What can be more fatal to all progress

than to assume one knows that of which he is only beginning to perceive his ignorance? What can be more indispensable to discipline than clearness of perception of that which in itself is clear? By this alone can a complex subject be so disentangled that by the analytic process each part can be taken from the others and laid in its own place, till all are considered seriatim—then will the maxim be found just, "Divide and conquer." By dismissing a subject without having fully scanned it, the student not merely remains ignorant of what he had attempted to learn, but has strengthened his tendency to rest in vague conceptions of all other subjects.

Another canon kindred to this is PRECISION OF TERMS. All in the least habituated to investigation must be aware that the processes of thought are by the employment of language. Though thought may commence without terms, it can not proceed without them. The looseness of language, therefore, involves the vagueness of thought. To suppose one understands a subject because he is familiar with some general terms in which it is often stated—though he has never attached one definite idea to those terms-is a most common and fatal delusion. Loose language may conceal profound ignorance, but can do nothing toward dissipating that ignorance. We may ever be sure of the exact correspondence between the character of language and the character of thought. To achieve, there-

fore, the mastery of this great instrument of thought, deserves the student's highest aspiration. Words are plenty enough, and often flow most readily from the shallowest brain. We speak, therefore, not of the number of words, nor of the fluency in uttering them, but of their exact fitness—words that express not too much or too little—words which could give place to no others without the loss of precision—words that in the same connection have no exact synonyms.

While the study of philosophy is the discipline of the intellect, the study of philology is the indispensable preparative. Thus, in translating thought from one language into another, the mind learns to detect the exact import of the two classes of corresponding terms; so that no branch of study contributes so directly to the wealth and precision of style as translating the classics.

Nor is the habit of accurately discriminating between true and false reasoning unimportant to mental discipline. The three directions just given are indispensable preparatives to the facile observance of this canon. The unremitting attention to a train of thought till its utmost contents are apprehended—the precision of thought which secures a sifting analysis, and the exactness of language corresponding to such thought, prepare the mind for a rigid logic. It requires not the profoundest art to so commingle the sound with the fallacious, as to conceal the sophistry from the unpracticed

eye. While the analytic habit of the student's mind is his security against the sophist, it is his only indemnity against the errors of his own conclusions. Nor could he long indulge in inventing plausible arguments for the support of error, without so warping his own faculties as to connect doubt with all truth. This self-perversion is the penalty of voluntary misapplication. It issues not in mental discipline, but in mental unhingement. Of this many of the acute disputants of the seventeenth century are painful illustrations. But by cultivating the discriminating faculty the earnest student will judge of arguments not by their number, but by their weight—he will yield his convictions to them not as they are plausible, but as their steps are consecutive—as every link is seen to draw after it the other in the chain.

It is no less palpable that the false element in argument cancels the true, than that the negative quantity in the solution of an algebraic problem cancels, to its own full amount, the positive. The habit of thorough investigation can alone enable you to avoid this error and detect it in others.

The primary signification of the word investigate—to follow an object by the traces it has left in its road to its unknown place—this primary meaning is expressive of the caution and persistency demanded for success. The point at which one starts is known—the point he would reach is unknown. The distance dividing them can be free

from peril only as it is traversed by the rule of logical cause and consequence. Any departure from this rule would sunder the everlasting connection of thought. If you supply by mere conjecture a single link in this eternal chain, you thereby blend uncertainty with every possible conclusion, no matter how remote from your conclusion or how proximate to it your premises may lie. It would be a grievous delusion to suppose that the habit of darting the mind's eye along every link of the argumentative chain is required only by mathematics or metaphysics; there is no department of knowledge by which it is not demanded.

On all possible subjects thoughts are related. To make one thought solitary or isolated, would require the change of every mental law. Such thought, therefore, belongs not to a single mind in the universe. These connections of thought are, therefore, not to be originated, but are to be discovered by you. This is not the beautiful creation of genius, but existed prior to created mind. Though the connections of thought lie often below the surface, they are never out of the subject. The ready perception of these relations is essential to the power of high and rapid generalization. Among the advantages of this mental habit is that of meek but manly independence. Then the judgment is swayed not by authority, but by evidence; not by opinion, but by conviction. Then that is embraced as truth, not because its votaries are numerous or its advo-

cates are powerful, but because its evidence is invincible. In prosecuting this course of discipline, the question has doubtless pressed itself upon you, "What is the point beyond which you should appeal for aid to minds of higher culture than your own?" The point at which you should go out of yourself for help is not where you first meet with difficulty, but where you find that difficulty insurmountable. Where your utmost exertions are inadequate to reach an unattained hight, there help is appropriate. The system under which we exist has so related society that those of larger experience shed their superior light on the younger, and those of higher development vanquish the ignorance of the untaught. All our educational institutions recognize the principle of instruction to whose application to man God himself has condescended. Indolence alone will rely on that assistance which supersedes one's own exertion. This is both degrading and enfeebling, and will place its subject at a hopeless distance from scholarship. In concluding this discussion, I will merely recall to your attention its subordinate topics.

The first requisition made by mental discipline is self-knowledge. Though self is the nearest of objects to us, it is the last to command attention. Still, this subjective acquaintance is indispensable to the right adjustment of the mind to the objective sphere. When one has thus measured himself, fathoming his own powers, he must concentrate

them, pouring the whole stream of thought on the object he investigates. The facility with which this undivided attention is commanded will be graduated by the vigor of purpose to attain it, and the extent to which it is attained will be the measure of that precision of thought with which the mental processes will proceed, and those heterogeneous elements will be excluded which will otherwise vitiate the highest attempts at generalization.

Kindred to this precision of thought is accuracy of language. Such is their relation that each alternately depends on the other. As language is chiefly the instrument of thought, the accuracy of one will measure the precision of the other. These distinctives having become the habits of the student, he will readily determine at what point he should seek aid from minds of higher development; that, so far as instruction supersedes his own labor, it is an obstacle and not a facility to his progress. The bestowment of the richest blessings of heaven and earth is suspended on labor, and the mind is constructed to obtain its best treasure—discipline—on the same principle, by the dint of labor.

XI.

A CHARGE TO REV. DR. FOSTER:

DELIVERED AT HIS INAUGURATION AS PRESIDENT OF THE NORTH-WESTERN UNIVERSITY.

REVEREND BROTHER,—May I be permitted, in the name of the Trustees, to communicate to you their conceptions of your duties arising from the relations you have just assumed to the University?

This charge upon which you have now entered is a most solemn trust; the magnitude of the duties it imposes on you is commensurate with your utmost capability. You know that no science has been more deeply studied than education. To educate is to unfold the principle of thought which is forever after to be self-propagative. It is to discipline the will—that executive force, that central principle of character; it is to elicit and direct the social and moral sensibilities of man's spiritual nature. The assiduity and skill demanded for success can be appreciated only in the light of this great fact, that your agency is only one element of a hundred which acts a part in the pupil's education. In spite of the best scholastic system for mental discipline, spontaneous

development will predominate. Your voice is only one of many which address him; your most striking thoughts can not directly monopolize his attention. Not only are domestic government, State legislation, early associates the young man's educators, but every physical feature of the place he inhabits, every step in the processes of voiceless nature around him, every inward association and outward correspondence, are his educators.

These numberless agents of measureless power you can not neutralize, but you can subsidize. They may be permeated by the scholar's spirit and laid under large contribution to his single aim. He may, like the chemist, bring into harmonious relations the heterogeneous substances of nature, and make the conflicting influences of life's experiences strongly combine to advance scholastic discipline. In so reconstructing the student's mental habit that he may seize on the general in the particular—that he may judge of individual influences in the broader light of consecutive thought, you remove from him a mental perversity which would be a wall of adamant to his progress, and secure to vourself a directing power over him which shall influence all his other influences. It is in this indirect manner only that the teacher can transfer himself to his pupil without, to the slightest extent, impairing his pupil's identity.

I know that you can not be more fully aware than you are that the subject on which you are to

act is an AGENT—that it is mind, not nature—spirit, not matter. That you are, therefore, to govern it, not as God does the globes of the universe, but as he does his worshipers that people them. Still with this distinction, clear as light, between force and motives, how rarely does it suggest the most efficient class of motives! There is not in the universe a single agent invested with self-directing power; and, no matter how weak, he spurns with all the self-importance of Hampden the tyranny which refuses to recognize it. The educator who employs authority instead of allurement, who can not govern mind by making it feel that it governs itself, throws his charge on the defensive, and creates a resistance which would be unmatched by a thousand times his power. But control of mind loses none of its importance by the necessity of its indirectness. This increases the demand on the skill of the operator.

The responsibility of your position has its measure in the minds you shall skillfully form, and in all the ages they shall improvingly influence. The few thousands who are personally to feel your agency make not the circumference of that agency. It will stream, like morning light, along every tie of society and every ligament that shall bind ages together. Till the numbers shall be computed which shall be influenced by those on whom you act—till the centuries shall be counted which are within the grasp of man's history, the aggregate of your agency

can not be measured. Indeed, the importance of an agent's position must be measured rather by the kind and degree of his influence than by the extent of surface it pervades. Great thoughts, like great thinkers, are cogent as they are rare. They can never sleep or stagnate. Unlike other forces their intensity accumulates as their surface expands. One great idea which you shall lodge in some prolific mind may work on and on till it shall sweep aside whole systems of error, and give character to the age. In tracing the history of such thoughts we find their birthplace at the highest seats of learning. There are grouped in bright clusters disciplined minds, whose action on each other is with a cogency transcending the power of all visible agencies.

May I also remind you that your present post derives special importance from its central position. Here you are in the midst of these ocean-like prairies, whose boundless bloom predicts and symbolizes their social greatness. No earthly agency can prevent their becoming the crowded residence of wealth, intelligence, and refinement, where society will develop itself in its highest style—in its noblest type—where the representatives of twenty distant nations, melted and molded by American mind into one homogeneous community, will be susceptible of higher polish than ever adorned the paragons of Greece. Here, then, you need not wait for a distant generation to create a demand for a high order

of educators. Such a demand is the offspring of that opulence and leisure which will soon be commanded by large classes in this great mysterious West. Much that has been the growth of a thousand years in the Old World, will, in the midst of this dramatic scene, be the product of a single age. Though we look not for the infant to reach manhood in a day, or Nature to become breathless in her efforts to keep up with man, we do look for social developments peerless in their rapidity as they are vast in their scale. An age that can transport our persons five hundred miles in a day, and our thoughts over the globe swifter than the sound of the angel's trumpet can traverse it-such an age looks back in vain for a parallel in the past, and forward with confidence for higher achievements in the future. This great receptacle of life, able to feed one-third of all earth's nations, has-beyond any other realm-felt the quickening impulse of these new-born agencies.

Amid these strange combinations of time, and place, and forces, you are called to a central agency—to act a momentous part—to prepare an agency which will multiply yourself into a number equal to many of the posts to be supplied in all the learned professions. Hence the Board have left large scope in the system of this University, to bring its operations into conformity to the varying demands which shall arise. They have wisely refrained from casting it into that iron mold by which

a European university is placed beyond the power of change, in the midst of the growing demands of modern ages. Indeed, we have never had in the New World a university in the European sense of that word. Our college system is exceedingly unlike the university systems of England, Scotland, and Germany. Many never enter these universities till they have passed through a more thorough course—in such schools as those at Westminster and Winchester—than our whole system, preparatory, collegiate, and professional, requires. The universities of Scotland are great professional schools; they have not unfrequently been honored by brilliant discoveries. The lectures of their accomplished professors have extended the boundaries of scientific truth. Those of Germany are still more unlike our collegiate system. This will scarcely bear a favorable comparison to the German Gym-From the complete classical training of these high schools the well-drilled student passes to the university to master some special department, aided by rich libraries and eminent lecturers. Our pilgrim fathers aimed at imitating these great institutions of the Old World, only under marked modifications. In attempting to combine the classics of Oxford with the mathematics of Cambridge, they not only abandoned every monastic feature of both, but retained only the strictly-disciplinary part of either. They aimed only at the realization of that central idea of a public education; namely, a

systematical development of man's faculties which best adapts him to the utmost activities of life, and fits him for life's close. To this great idea their successors have ever clung with exhaustless tenacity.

The system, then, according to which you are expected to administer, is a wise eclecticism, free born as the millions it is appointed to bless—oppressed neither by the bondage of the Church or the despotism of the State. This susceptibility of improving change is scarcely dispensable in human society, which is constructed to be ever exceeding its former self. It can never be parted with on this new theater of social development. Here, where the race is commencing its history anew, all institutions must be constructed for correspondent modification. We derive this conclusion alike from the reason of the thing and from the practical wisdom of the past.

The two oldest institutions on our continent are no more now what they were in their incipiency, than the infant of yesterday is the man of fifty. Had not this elasticity of their constitution admitted of this *indefinite progress*, the advances of society would have been the oblivion of Cambridge and Yale. But the age and place show this statement to be many times more forcible in its application to this University. Were the physical or intellectual universe wanting adaptation to its ends, this unfitness would impugn the wisdom of its Au-

thor—all pretension to perfection would vanish. All the cardinal social differences between the two continents should be recognized in their two educational systems. Ours has evinced its cogency in the admirable character of its fruit. Our statesmen, diplomatists, jurists, barristers, physicians, theologians, and other *literati*, have excelled in almost every arena of intellectual exertion.

This institution, whose destiny is now placed in your hands, must, at present, occupy a middle position between a preparatory seminary and a professional school. It must now open its doors alike to prepared youth from the princely mansion and from the frontier cabin. It must now and ever be in communion with the living, acting world.

But its guardians look to your skill and energy for the elevation of its position to correspond with the rising educational demands of the West. They hope to admit to its halls, before ages shall elapse, minds disciplined, and enriched, and invigorated, to grapple with the great problems of their age, to cultivate the higher scientific branches, and even to push their researches into the unexplored regions of general truth. Indeed, the inward life of the University must cease to glow the instant a higher point of attainment should fade from the field of its vision.

A numerous and select library, an expensive and various apparatus, a cabinet from the various fields of natural specimens, halls thronged with students, and ringing with lectures, may be so many elements of power in the character of this University. But the aggregate of merely these can never elevate it above tame mediocrity; the light emanating, the fire radiating from its living soul—the President, the Faculty—are to kindle its glorious future.

But the prospective has its preparative in the present. The problem now for practical solution is this: How shall the faculties of each student be in the highest degree developed, enriched, and invigorated? Not by leaving each to the guidance of his own inclination. This is safe only after uniform development of the faculties has been secured by thorough drilling. As the aim of our college course is the symmetrical culture of all the powers, and as the mental constitution is in all substantially the same, the general law of college culture should be correspondingly uniform. Till this common culture be completed it should be unyielding as fate. But this having been consummated, then when the student seeks professional attainments, let each freely consult his own professional aptitude. We know that education begins, and are equally aware that it never ends. Of this we are assured by the mind's own mysterious powers, whose immortal designation is GROWTH. It is midway of his career that the pupil is placed in your plastic hand; not at its beginning, for that is with his first breath; not at its maturity, for ere that long ages must intervene. Charmed as is every educated mind in surveying

the finished creation, it would have been much more thrilled in witnessing its rising process. This greater pleasure will be yours in seeing the mental fabric rise and successively assuming its appurtenances. Indeed, yourself will be the architect, its furniture will be yours transferred, and you will accompany it through every step up to the soul's mighty manhood. As the mind's food is truth, and will continue to be through the eternity of its mysterious life, in its disciplinary process it should ally itself to the deepest and broadest principles within the human sphere. Though nature is all written over with truth, yet in its highest forms it must be sought beneath the surface. Tireless attention is, therefore, the condition of ultimate attainment. A thousand wishes for wisdom will perish before the threshold is reached. Proximity to its source is not the attainment of the treasure. It must be sought with agony, analyzed siftingly, and then digested thoroughly.

Though your work for a period will chiefly consist in placing the pupil at the avenues to knowledge through which he can pass to its broadest fields—to the microscopic world of analyzed thought and to the telescopic world of far-reaching principle—it will not long be so restricted. You will soon accompany him in his explorations in both these broad fields. It is not the cramming, but the disciplining process which appertains to the incipiency of the scholar's course, and this part of the course looks

forward to those higher functions of the faculties which will call into requisition the clearest conceptions, the most exact judgments, and the highest generalization. These maturer exercises must ever be preceded by what we have designated as a germinant education. In harmony with this view, will you allow me to intimate the Board's anticipation of your accordance with the long-established collegiate course. By this I of course mean the classical, mathematical, and scientifical departments—excluding the professional branches. The mutual relations of those college branches in this order are too palpable to require protracted discussion.

Language, you know, is the "matrix" of thought in the student's own mind no less than the instrument of transferring it to other minds. In the classic languages there is an inherent tendency to intellectual culture. That delicate perception, nice analysis, that incessant collocation of words, that exact discriminating between apparent synonyms, whet the mind into a quick, unerring insight into the nice and flying shades of variety in thought and speech. That class of writers, having been masters of the subtilest elements of thought, have furnished a system of symbols for communicating it entirely peerless. The reason is the same why the amateur visits the ancient seats of the fine arts to commune with their immortal masters through their matchless productions; for the same reason the scholar repairs to the classic page, finding the

freshness and simplicity of nature combined with an art concealed beneath its own exquisite perfection. Thus does the mind, schooled to delight in order, fitness, and congruity, recoil with intense emotions from all the opposites. If language in general can alone span the chasm separating between the mind and consecutive knowledge, how vitally connected with these most finished languages must be the accuracy of thought!

Irrespective of that old and dark question lying between realism and nominalism, it may be confidently affirmed that there is no form of study which more fully brings all the faculties into united effort, nor any other instrument so related to all kinds of mental service. Intimacy with these perfect symbols of thought is a fit preparative to mathematics. This, conducting the mind through a process of severe reasoning, enables it to cling to the forms of abstract truth, endowing it with a keenness, and a quickness, and a vigor not otherwise attainable. Without this communion with abstract thought the mind can scarcely escape the tyranny of vagrant habits by the power of concentrated attention, and can take hold of no series of thought with a comprehensive grasp. What is foreign will obtrude and will fix itself inexorably at the single point one would examine. These two branches, including the concrete sciences, have, as you know, since the revival of letters, been at the foundation of a liberal education. When we remember over how broad

and various fields these branches extend—that they embrace the physical, the metaphysical, the social, the historical, and the like—we can not overvalue the abstract underlying principle. From these inward vital elements of college training external discipline should never be apart. This is summarily called *institutional* order, generating in the student-habits of self-control, rigid punctuality, and gentlemanly bearing. Where these are wanting, harmony between the governed and the governing is wanting—opposite aims, conflicting interests, distracting feuds—and may become ruinous as volcanic agency.

To preserve an affectionate harmony among all concerned, the history of colleges, you are aware, has pronounced difficult. But the difficulty, we know, is not insuperable, as the thing has been achieved. Few public blessings remain long unchanged by our inward perverting tendencies. Our free institutions, both the parent an! o spring of cultivated society, are made the occasion of insubordination; while the oldest despotism of Oriental realms incidentally issue in opposite results. No observer, passing from those early seats of our race in the East toward the Western empires of younger nations, will fail to be struck at every stage with the wasting reverence for parents and teachers, and with the dying regard for all authority. The occasion forbids us to trace the causes and cure of this desolating evil; but I can not forbear naming felt Christianity as the neutralizing agent of all evil. This has negotiated peace between two worlds, and can certainly preserve amity in a college fraternity; not by extinguishing passion, but by kindling it into a glow of sympathy which forms the social cement. There is one tendency in the classical course which demands such a neutralizing influence to control it: I allude to the heathenizing influence breathed through all pagan literature. Though we can never dispense with those peerless modes and symbols of thought till a far higher culture shall polish modern literature, yet against the subtile poison of pagan ethics and polytheism we must interpose the shield of vital Christianity. The classic field can be appropriately surveyed only from a Christian stand-point.

Kindred to this thought, may I be permitted, in conclusion, to suggest one more? It is the historic fact that the Church, through all the ages of her history, has been the grand educator of the race. This has been so not merely because Christianity is the grand quickener of the intellect, and would legitimately fill all minds with light, but because it alone can impart the ethical element; and, apart from this element, the highest faculty must remain uneducated. The substratum of heathen education was polytheism—that of Christian education is Christian theism. The fierceness of the antagonism is intrinsic and historical. The former was the last obstacle to yield before the triumphant

sway of the new religion. Long did it resist the higher civilization introduced by its Christian antagonist. To be diffusive of moral light through intellectual truth, is innate to that system whose source was dying love. It was, therefore, not only the wisdom of the Church, but its necessity, to educate the race.

The keys just delivered into your hands are a symbol of power over mind committed to your trust. This grave charge the Board have solemnly confided to your agency for purposes of the highest discipline. It is mind, without which all the lights in the universe were kindled in vain-mind, for which alone God said let there be suns, and moons, and stars to throw their radiancy through all the chambers of nature. It is for the culture of these agents, the feeblest of which may yet expand beyond the great field in which power creative has yet energized-may become susceptible of intenser bliss than now rings from all the harps on high. This wondrous image of the uncreated mind, no less expansive than deathless, is now, placed in your custody to mold, and polish, and expand, and replenish, and thereby to fix for its incomprehensive destiny in those far-off ages which Jehovah's mind alone pervades. Such, then, is young mind, that every chord within it which your fingers shall touch may sound in concert with the highest harmonies of the universe.



XII.

A BACCALAUREATE ADDRESS:

DELIVERED TO THE GRADUATING CLASS OF THE NORTH-WESTERN UNIVERSITY FOR 1862.

"Remember this and show yourselves men."-ISAIAH XLVI, 8.

This address is not made to our manhood in the sense of brute courage, or of lofty martial bearing, or in the sense of any accidental distinction—it is an appeal made to our noblest powers for their legitimate application. The subject does not demand attention to man as a wondrous physical organism, involving all the combined excellences of every preceding creature which has ever lived, but it requires attention to man as a link in the great chain of the intellectual universe—as an agent in the endless train of moral actors—as having a part to perform in executing the scheme of Providence, and in working out the problem of redemption—as a retrospective being mysteriously related to the past, with a view to a preparation for the pregnant future. Guided by these principles in this discussion, I shall invite attention to a manly reference to the past—to a manly decision of character—to a manly estimate of true greatness—to a manly appreciation of our abiding relations to the universe.

The general reference of the subject is irrespective of age; its particular application is to young men. That youth is rash, is an immemorial assumption. So far as real it is resolvable into the double cause of defective experience and ardor of constitution. Improvement of the former will give value to the latter. The attainment of this may be made in the lesson of history, and in the experience of religion. History is not merely "the counselor of kings," but the instructor of humanity, especially of youthful humanity, in life's perilous morning, when our allotment is new, almost as if we had last night just entered upon its strange experiences. Experience, which can not then be personal, can here be had by proxy. The latest age is appointed to draw upon departed ages-priority to live for posterity. Each age should be wise in proportion to the number of generations which have preceded it. When personal experience comes to the individual youth has fled, and with it goes the finest element of manhood-noble daring. But when the experience of the past cooperates with the generous ardor of youth, the crowning glory of wisdom can be fully manifest. Such a strenuous actor, though young in years, is old in communion with matured historic manhood.

The demands and liabilities of life can no otherwise be known in its earlier stages, or the condi-

tions ascertained on which life can be made a success. Every youthful mind should throw itself open to the conviction that it has a destiny to fulfill, and that its failure will so far frustrate God's providence. His appointed task may be to educate his cotemporaries by transferring to their minds the wealth and habits of his own; or to extend civilization by advancing the humanitarian institutions, making them more eminently the glory of the age; or to become an ornament of one of the learned professions, where the honor shall be reciprocal to the calling and the incumbent-where, acting on an eminence, he may bless a larger portion of his race. There is not one agent within the circle of the sun who is not appointed to be a coworker with God's providence. Having this Divine coadjutor, and millions of fellow-laborers, how can he enter, untaught by the past, on this great theater? To begin life's action is to step on holy ground—it has a commencement, but no termination. On such an unending career the full-orbed light of the past should shine. The monitory voice of ages ringing in your ears tells you not precipitately, not with a rush, but deliberately, this should be done. Every lesson you have mastered in ethics, in philosophy, and in all kindred branches, reiterates this monition. This instruction, uttered by the voices of the dead and the distant, is to be embodied in practical wisdom, and thus contribute to that sublime end of all knowledge—right action. The comparative

guilt of inaction and of wrong action may well be left to the casuist, but that either is a prevention of man's godlike powers is no question.

Of all the young man's solicitudes none is deeper than "how he shall make life a success." If the solution be sought in chance or in destiny, it will be sought in vain; "the shade will ever elude the grasp." It can be found only in an earnest coöperation with the providence of God. Virtuous effort and Divine reward are among the harmonies of the universe. This is among those great maxims which contain the essence of all practical wisdom, and which can not be ignored without the most fatal results. This divine philosophy takes root in Christian theology, and is the only unblundering guide through the human pilgrimage. The rashness is stupendous which would cut off the present from the past. This severance would keep the race forever in its cradle; it would doom man to that infancy which would preclude all advancement; it would preclude prior generations from bequeathing to us the wealth of their experience; it would place at an unapproachable distance the intellectual millennium of the race, no less than the spiritual millennium of God; it would fix the track of every generation in the same beaten path trod by all human feet. In fine, it would establish a conclusion subversive of a thousand notorious facts.

Was there ever a more perilous maxim than that the knowledge of life and character is valueless

only as gained by experience? It deridingly contradicts the great moral principle divinely proclaimed, "Train up a child in the way he should go, and when he is old he will not depart from it." This is either sweepingly true as a principle, or there is an end to human progress, and no significancy in the growing capabilities stamped on our powers—then, after the flight of a hundred ages, "In statu quo" would be the dark inscription on the allotment of man. Every individual would drudge through the same experimental processeach would learn wisdom from adversity, caution from imprudence, temperance from excess, industry from want, and all the virtues from the blighting experience of their opposite vices. The contraction of life, from almost a thousand years to less than a century, was to be compensated by appropriating ancestral experience. Where this is ignored each terminates life ere it can be well begun; as though he were in the morning of time, in the cradle of the race, and had heard the angelic shout at the rise of creation—as though he had nothing human to retrospect and every thing human to learn. To such the huge volume of six thousand years is a sealed book, and the mystic echo of oracular voices dies in the distance unheard.

Why should not the mighty utterances of the dead, sounding from the ancient hights of time, be heeded by posterity as angel messages? Though it be not given to us, as to some nobler nature, to

view from the summit of the universe the great experiment of the race in all its bearings on the whole family of God; yet may we learn our future selves in the light emanating from the development of our predecessors.

2. Our next direction is to study the laws of our own being. The living can learn the lessons of the dead only as they learn themselves. The laws of one's own nature are to him the revelation of God; they should, therefore, be read and scrutinized with the veneration which that sentence from heaven elicited—Γνωθ: Σεαῦτον—which glowed in letters of gold on the Grecian temple. In the light that discloses these mystic powers every moral act is seen to have a twofold character and importance. It is useful or injurious as are its consequences; vicious or virtuous as are its motives. By a special law of our being the repetition of action generates a mysterious sway over our faculties. This power, which is so gained or lost, invests every repeated act with an importance not its own. It creates those permanent characteristics which are ever removing the agent further from the reach of change.

This law alike controls the physical, intellectual, and moral man. A thousand examples prove the stupendous energy with which intellect is thus invested. Attention, memory, judgment illustrate this law in the strength they derive from use. Nor is the power of moral habit less amazing. Every act of vice is another link in that adamantine chain

docmed to bind the soul in the dungeon of spirits. Every deed of piety is an upward step toward the lofty seats of glorified humanity. The occultness with which this principle of habit operates connects the wonderful fact with not a shadow of doubt. Those upright principles and noble sentiments, making the elements of good character, can no otherwise acquire their strength. These, having thus acquired maturity, become the fountain of those mighty thoughts, noble impulses, generous sympathies, and lofty aspirations, which have distinguished the Howards, the Wilberforces, and the other angelmen of the race. In such the true and the good become so deeply seated as to be the only idol of the soul's veneration. What are merely intellectual endowments compared to this moral ascent toward the center of all greatness and perfection? What is the Aristotelian skill in dialectics, the Homeric pomp of poetry, the Ciceronian power of eloquence, and the Baconian breadth in all philosophy? What are all these—though the envy of ages—compared to that confirmed goodness to which all worlds are appointed to minister?

Nor should it ever escape you, young gentlemen, that the power of evil habit is not less cogent. It tends to the same gigantic growth in its downward workings. Insinuating itself in the moral constitution, it becomes a part of the very elements of being. Soon it reaches that fearful maturity in which its tyrant power derides the resistance of will, and

thus masters that inward energy to which our last appeal is made. Often has the voice of wisdom warned you against corrupt prints and vicious associates; but why should it not, in deeper tones, premonish you against the more insidious, silent, bosom foes? There, in the profound secrecy of the heart, where impure thoughts are voluntarily introduced or deliberately indulged, is at work a more malignant poison than the brothel ever vomited on society! These imminently peril the whole future of the agent. Just as when the mind moves in the bright circles of truth, justice, purity, and benignity, its legitimate manifestations are godlike; so, when it works in the dark, secretly communing with the foul and the base, it naturally embodies these monsters in practical life. Great virtues, like great crimes, flow from triumphant habit contracted in the viewless chambers of the soul. There, unseen by all eyes but the eye of consciousness and of God, the virtue is achieved or the vice perpetrated. long before it bursts into visible execution.

When moral power is thus accumulated, it is never wanting scope for action; it waits not for a great crisis, but ever finds the harvest ripe for the sickle; it works on through sunshine and storm—for injured innocence and oppressed humanity—for down-trodden truth and imperiled patriotism. In this sharpened state of the moral powers, the mind recognizes three grand volumes, thus labeled, in letters of light, "God's works." One of these is

the great objective system entitled Nature; the other is the subjective system called "Mind;" and the third, the living oracles named "Scripture." To the mind, in this state, the oneness of authorship is obtrusively palpable; it is seen in the light of self-evidence. The laws of thought and the truths of Revelation can not be out of harmony. The one is God's book without us; the other is his revelation within us. The correspondence of the one to the other shows them inseparable as the incident and reflected rays. Thus by knowing one's self he perceives all nature an ocean of elemental thought, and all revelation a still higher disclosure of the same mighty intellect.

I remark that another element of mauliness is DECISION of character. This involves an indissoluble connection between the conclusions of the judgment and the decisions of the will. The order in this process is patience in inquiry, accuracy in knowing, reliance on judgment, and vigor of purpose. Legitimately does this changeless reason follow a transparent judgment, based on precision of thought, preceded by sifting investigation. That very caution which generates timidity in the empty mind, inspires courage in the richly-replenished mind. The one, like the midnight traveler, not knowing the dangers of his way, advances with hesitancy; the other, with noonday light on his path, fearlessly advances. The one is attended by timidity and delay; the other, by confidence and

speed. The influence of certainty on confidence is among our most common experiences. When did the mathematician ever want confidence in the most distant conclusion of his protracted process?

In its measure, similar certitude attends all moral and practical truth when previous inquiry has given transparency to all its relations. All the lines of light meeting on the point in question, the connection becomes indissoluble between the conclusions of the understanding and the decisions of the will. Then, if passion kindles, it only becomes a glowing atmosphere which invests the judgment, and not a tyrant to enslave it; it is the master and not the victim of the most glowing emotions. The merest glance at the phenomena of the will discloses the connection between desire, judgment, and confidence, showing that they never fail to precede volition, and that the strength of this is the measure of the vigor of them. Power was never found alone in the universe; stripped of its accompaniments, it would be the most fearful object that could alarm responsible beings. It is the mantle of virtue flowing gracefully over the giant's shoulders which blends the feeling of security with the idea of grandeur.

Decision of character regards both the subjective and objective spheres of action. The former is legitimately the ground of the latter. He who conquers himself, vanquishing his passions, his appetites, and his selfishness, is the divinely-recognized hero—"Ruling his spirit, he is better than he who taketh a city." Decision of character is, therefore, a virtue which no where fails to have ample scope. Not only in every one of the learned professions, at every post of official trust, but in the humblest walks of private life—in the deep recesses of our own mysterious nature — it can mightily operate. Where great truth has been known - its strength contemplated in its majesty and experienced in its power - this characteristic has come forth in its noblest form. Look at that mighty Jew, Saul of Tarsus, following truth through flood and flame! At first the hated sect melts away before the fiery breath of his nostrils as the snow from Lebanon before the simoom of the desert; but no sooner does a beam from heaven fall on his dark spirit than he follows its certain light, with a sublime devotion with which the whole age glowed. At once and forever he propagates the faith he has destroyed; all other interests relinquish their hold on this wonderful man. The temples of Diana, Jupiter Olympius, the Parthenon, with all their enchanting associations, all the classical grandeur, the accumulation of ages, were forgotten toys in competition with Jesus of Nazareth.

Grasp, I beseech you, young men, the substance of these hints on decision of character—this most manly trait in a symmetrical mind. Their recapitulation may give them a stronger hold on memory:

1. Revert, then, to the radical importance of ac-

curate knowledge to correct judgments - to the ruin of mental decision effected by vague thinking. 2. Reflect, also, that perfection of knowledge is an advance on accuracy of knowledge. While accuracy regards a single branch of a complex subject, perfection embraces all its branches—that embracing each, and this comprehending all—so that every one is known in its altitude, longitude, and latitude, and the whole in its contents, properties, and relations. 3. But it must not escape us that these degrees of knowledge can never extend to all subjects. This fact, which nothing could conceal, has originated a division of labor, and repudiated all universality of genius. Indeed, as genius is a particular adaptation, it embodies a contradiction to suppose it universal. This does not preclude that general knowledge of the arts and sciences, the indispensable bond of unity in the learned world. Beyond this each must restrict himself to one field, and there make clean work. This mastery of all the principles of one's profession leads him with a firm step to the highest public confidence. 4. To do this investigation must ever precede delibera-Judgment is not the antecedent but the sequent of examination. This canon enhances the importance of the next; namely, 5. Desire must never outstrip the movements of investigation, deliberation, and judgment. Desire kindles into passion the moment it treads on the heels of these calmer movements of the soul; but otherwise it will quicken these, and will chain the end to the final volition in the union of an unconquerable decision. 6. The final thought turns on the object of desire. The character of the object is not the test of immediate success; the basest object is often attainable, but then success is ruin; but the object of desire being noble bears investigation, and those other mental steps preparatory to reverseless decision.

May I next direct your attention to a manly estimate of true greatness? It is essentially composed of the two elements, power and GOODNESS. That goodness is an indispensable element of greatness appears from the mind's own moral structure, The incipient conviction of this spontaneously arises, and it becomes deeper and stronger as one perceives that he possesses his powers fully only in the consciousness of moral rectitude. The allegation which often meets us, that ambition dares greater perils than patriotism, that avarice endures severer sufferings than benevolence, and that superstition makes longer pilgrimages than pietythat is, that there are other forces in our nature stronger than goodness—can not be true. But how monstrous the conclusion that a human spirit is weaker when allied to God its father, than when in the thraldom of debasing passion! The reverse is authenticated by all history. Let that determine what has been wrought by the activities of selfishness compared to the deeds of toil, peril, and endurance achieved by Christian philanthropy. Trace the angel path of Howard, whose track led him through the darkest dungeons of Europe, to mitigate the prison horrors of confined sufferers. Look at the Moravian missionaries, rending every kindred endearment, and directing their steps to the Wintry region of Greenland, to mitigate the horrors of paganism, and assuage, by the light of the Word, the long night of ages! There they toil from age to age, with no pleasure but that of doing good—no reward but at the resurrection of the just. Compare to them the daring sons of ambition, whose scorching light, like the meteor's glare, flashes on the eye of the world and expires.

3. Another mode in which goodness contributes to greatness is by imparting SELF-CONTROL. The scepter swayed over one's self is the most potent ever grasped by the hand of power. It is a divine utterance, "He that ruleth his spirit is better than he that taketh a city." He masters a resistance arising from the mysterious recesses of his own spirit; he vanquishes forces which defy the mightiest physical power. His antagonists are those downward tendencies which make a part of himself; each of which can be mastered only by a new application of skill. These forces acknowledge no direct control of the will; they set at naught that great agency which wields all power. They burst from the restraints of the will like the demoniacs which rended the fetters that bound them. The subjective becomes the objective; the controller and the controlled are identical. Who can measure the difficulty of acquiring this strange sovereignty?—of hushing to calmness the wildest passions, and making harmless as light the most fiery emotions? Mere rigor of purpose can no more accomplish this than it can make the raging ocean waveless, or the angry heavens stormless.

Of all earth's conquerors, then, he must be the most potent who has the secret of self-control. Let memory run back over the chain of ages, and recall instances enough of mighty minds to represent the whole class. Let it select Cæsar, who ruled the nation that ruled the world; Alexander, who wept that there was not a second globe over which to lead his invincible phalanx; Napoleon, at whose lightning approach all Europe shuddered—these were among the giants of the race whose monuments ages will not crumble. But had they mastered themselves as they controlled their armies, vastly other than it was would have been their fate—the Senate-house would never have been stained by the blood of murdered Cæsar; a fit of drunkenness would never have been the death-bed of the world's conqueror; a lonely rock in the midst of the ocean would never have been the prison-house of the Emperor. Had they acquired what goodness alone can impart, their respective ages would have transmitted different histories to posterity. This mighty element of greatness enables a man to have himself in his own power; to lay his controlling hand on his spirit when it flashes and glows in the burning furnace of temptation. This is a triumph which would have secured the archangel, fallen, upon his throne of light. It is the triumph of reason over passion, over appetite, over the buffetings and blandishments of society, and over the dark agency that rules the midnight of demons. Apart from this attribute of goodness, how could true greatness exist, even on the throne of the Eternal Sovereign?

4. The vital connection of the one with the other is exhibited in the elevating power of goodness upon men in the lower walks of private life. The history of facts must have superseded the philosophy of the process. We demand, with confidence, where is there a lofty sphere of social trust to which goodness has not raised citizens of this class? Franklin was the son of a soap-boiler; the elder Adams's father was a farmer; Jay's ancestors were merchants; Rittenhouse was a clock-maker; Washington a practical surveyor. These, which are but scattered specimens of numerous instances illustrative of the principle, emerged from humble walks and pious families, and will forever be monumental of the elevating power of goodness. The history of other lands and ages is not less replete with the workings of this same principle.

We can not advert to the accompaniments of goodness, to the sterling integrity, the tireless dili-

gence, the fervid piety which it secures, without finding it a passport to elevated position. How this principle operates in such a position can not be unknown to history. It there develops in schemes of improvement, in salutary legislation, and in broad philanthropy, silently rebuking grasping selfishness and official corruption. Like a star in the polar heavens, it can never cease to shed its beams on the pathway of coming generations; it can never fail to diminish the tide of corruption which so darkly rolls over public station. Like its emblem the sun, holding its family of worlds in their pathway of air, clothing them with life, and bloom, and beauty, it so conserves and adorns the high places of power.

4. But as an element of greatness goodness is no where more conspicuous than in oratory. That intellectual power is essential to eloquence is never questioned, but that it derives its greatest energy from goodness we maintain. How can the heart be inured to unworthy occupations without becoming assimilated to its employment?—without thus becoming a weight to depress the intellect? No passion triumphs without contracting the mind's sphere, and obscuring its vision. But goodness is the quickener of the intellect, stimulating its active researches and powerful combinations. The glow of his heart who walks with God kindles his intellect; it expands and fructifies the mind like the sun on the face of vegetable nature. The warmth of the heart expands the powers of the intellect. How can the heart ascend to God without carrying with it the intellect? Upon no other track of thought open such scenes of boundless wisdom. The enthusiasm of the heart sets logic on fire, and the speaker's achievement on the driest theme is apart from all frigidity. These flashes of goodness from the purified heart evoke the profoundest emotions of our mysterious nature; they awaken those profound sentiments which find their correspondence in nothing else. The speaker's nobility addresses the hearer's magnanimity. The depth of his convictions creates in the listener those correspondingly profound.

This analysis of true greatness shows how utterly men have misjudged in locating the power of eloquence, and also how entirely they have deceived themselves in the constituent elements of greatness. Not in kingly authority, in martial achievement, or in æsthetic skill, but in those two manly elements—the power of the intellect and the goodness of the heart. That alone may have a bewitching glitter, but it would be the moon-beam on the iceberg. But when the intellect is bathed in goodness its enchanting moonlight is vitalized into the life-giving noon-beam. Of the instances in which this has been exemplified time will not allow me to speak; many are found out of that bright array of orators, the echo of whose voices is the oracle of ages. Of those found in other elevated walks, let Newton and Herschel be specimens. Their home was in the starry worlds, and having detected their hidden laws, they looked back upon the generations above which they had towered, and called on them for new praises to the builder of the universe.

Finally, let us take a MANLY view of our enduring relations to the universe-of our nature, of our duty, and of our destiny. Our powers, which once glowed with an awful brightness from the impress of Jehovah's image upon them, though they have since endured the blight of sin, are now restored by God the Word, who made our nature his chosen vestment. The stroke of guilt had blinded us to the grandeur of our own being. A few elapses from eternity tend to restore our vision. When our brother Elijah rolled his chariot of flame through the opened heavens to join the white-robed worshipers, a glimpse was had of human destiny. More fully was this disclosed when our Elder Brother allied himself to our nature, to elevate, honor, and glorify it, and with his own hand to unbar the everlasting doors before it. Were our nature not such that the chord which vibrates through the heavenly family thrills the human spirit-were it merely physical, then ought it to cling to earth with exhaustless tenacity. But being winged for endless flight, we should seize with a more than death-grasp on kindred objects. Though man's duty addresses him on as many sides as he sustains relations—though he has as many natures as there are worlds to which he is related—should the lowest absorb the highest?—should the spiritual entomb itself in the material?—the angel in the brute? Is it manly to turn coldly away from the great redemption of our double nature?—from what had birth among the Trinity in council?—that which the everlasting voice has eulogized as the fullness of the Father's grace, the brightness of the Son's glory, the plenitude of the Spirit's energy?—that mighty scheme into which angels' eyes were strained to pierce?—that which forms a belt of love around the ransomed race?—is it manly to allow the bright morning of life to be shrouded by the clouds of care and guilt before this unmatched provision is secured?

As we have now reached the point where our ways divide, let us choose the course which shall reunite us amid the greetings of ransomed humanity.

ХШ.

A REVIEW OF THE WESTMINSTER REVIEW:

A LECTURE DELIVERED BY REQUEST TO THE STUDENTS OF THE GARRETT BIBLICAL INSTITUTE IN 1858.

Young Gentlemen,—In accordance with your urgent request, I have briefly reviewed an article in the Westminster Review, in the volume for the present year, (1858,) and now propose to submit to you the results of that examination in the form of a lecture. The article in question alleges "the weakness and failure of Protestantism."

Through the early history of that quarterly the reviews it contained were rather occult than palpable. The blow aimed at Christianity was intended to be fatal, but the hand that dealt it was sought to be concealed. But the courage of contributors having greatly improved, the mask is now removed, and open hostility is broadly maintained. Of this you will require no other proof than the passages in the present article, on which I shall now proceed to animadvert. In the course of these strictures attention will be directed both to the facts and arguments employed by the reviewer.

273

In the special pleading of this review, we find opposite facts ignored, vanquished objections reasserted, fallacious arguments combined anew, and abandoned positions confidently resumed. The very reverse of the proposition that Protestantism is decaying is notoriously true. The evidence of it lies so entirely within the common intelligence that it certainly should not have escaped the reviewer. Is it not palpable that Protestantism is perpetually extending its area by civic conquest over the Western continent; that it is recovering its lost theological ground in Central Europe; that never before was it so earnestly preparing to enlarge its missionary movements, which will be sustained by a predominating Protestant civilization; that no continent on the globe lies beyond the field of its operations? Recently the very heart of Africa, having been explored, has evolved facilities for this evangelizing enterprise. Asia, having removed the bar to the ingress of Western mind, has become accessible to the Gospel. The spirit of the century has been silently moving on the European continent with such potency as to enlarge the bounds of religious toleration; and on our own continent Protestantism is enlarging its bounds commensurate with the expansion of our civilization.

The gloomy prophecy of the downfall of Protestantism, in the face of all these facts, must argue in the prophet something worse than "a pure heroical defect of thought." Never before did it develop

such elements of strength, and tower with such majesty amid the decay and ruins of all sorts of antagonisms. When did it ever antagonize so successfully with Popery, with heathenism, or with infidelity? How can the relative strength of Protestantism now be compared with itself eighty years ago, without perceiving its stupendous advancement on this continent? Then our great educational centers—such as Yale—had almost totally gone over to infidelity, and many of the leading minds of the Revolution had renounced the oracles of God; now our centers of learning are instruments of Christianity—auxiliaries to the pulpit—and the power of Christian agency has been multiplied a hundredfold by our benevolent institutions. Which of these elements of power has infidelity been able permanently to ally to its interests? The utterwant of all kindredship has rendered every attempt at this a rope of sand. It has not allied to it on the whole continent one great educational organ, nor a single periodical invested with power sufficient to command public respect; its strongest organizations dare not face the light of day. The fact speaks volumes, that, wherever it exists among us, it is compelled to assume a religious guise; it occupies a Christian pulpit, not a pantheistic rostrum; it asserts some high moral aims to give popularity to the brutal destiny it assigns to man; it turns advocate of temperance, of universal suffrage, of human rights, and the like, and thus

gathers around it a tolerating public. This statement, susceptible of the largest illustration, is exemplified by Parker, Emerson, and coadjutors. And, indeed, despite of these cunning expedients, a wane irresistibly comes upon the disk of these brightest luminaries, demonstrating to all men that blank materialism or avowed atheism in any form can not retain patronage by all the aid derived from these popular topics; nor could it endure the test of experiment when it came in the alluring form of scientific socialism. Never has it made the oft-repeated attempt without the same fatal result, though the experiment has been conducted by monarch minds, and amid the concurrence of the most flattering circumstances.

These are but shreds of that stupendous system of proofs which show that the elements of our nature preclude the possibility of self-sustaining infidelity, and furnish an a priori argument for the permanent advance and everlasting stability of Christianity. But our adroit reviewer impugns Protestantism in the very records on which it reposes. He complains that the Gospels consist, in part, of gross superstitions brought by the Jews from Babylon, and from other pagan sources. He instances the doctrine of "demoniacal possession;" but with great leniency he acquits the sacred writers of evil design, as "they only accommodated their dialect to the apprehension of the ignorant, and made no substantial error." Beyond all doubt,

these evangelists needed some apology if, as he alleges, they ascribed to personal agents-to devilsthat which belongs to mere disease. These writers record the speeches, the expressed preferences, and personal acts of these ejected demons. Christ himself claimed to cast them out "by the finger of God," expressly recognizing their personal character. He both addressed them and was addressed by them. Before entering into the swine they implored his permission to do so. Christ granted their petition, and the sequel is recorded. What perversion could be more egregious than to predicate these personal words and acts of mere disease? "That many well-informed divines are ashamed of the Bible doctrine of devils," the reviewer may truthfully assert; but what does this prove? Not that the doctrine is untrue, or that interpretative rules of boundless license should be invented by which to dispose of it; but simply that some professed divines are rationalists, and have sagacity to reject from God's Word whatever lies beyond the vast range of their own philosophy. Would not the same kind of hermeneutics that authorize men to laugh at demoniacal possession embolden them to reject from the Bible every trace of the supernatural?

Nor is our reviewer less stumbled by the account of tongues given in the Acts, and in the Epistle to the Corinthians. "These," he says, "were no languages, but gibberish—as used by

Irving and his congregation—which St. Paul most probably felt to be nonsensical, unworthy, and grotesque; which he desired to repress, but did not dare to forbid." (p. 81.) After this statement it is not a little surprising to hear the same writer, on the same page, maintain that "these mysterious, unintelligible utterances were the same which the apostles and early Christians looked upon as effects of the Holy Spirit." What, did this far-seeing man regard them at the same time both nonsensical and "effects of the Holy Spirit!" Had he, then, consecrated his lofty powers forever to the guidance of that Spirit whose effects were nonsensical? Thus, to villify the miraculous character of Christianity, our sage reviewer dares to stultify the most splendid mind of the age. This master-mind in the Christian movement undoubtedly regarded speaking with tongues among the Corinthians "of the same Spirit as the other miraculous gifts enumerated in his letter to them;" but not quite as identical with "nonsense and burlesque."

Another evidence which our reviewer finds of the sinking fortunes of Protestantism, "is the late abandonment of the old ground on which it was supported." (p. 82.) "He reminds us that from thirty to thirty-five years ago Paley's doctrine of the Christian evidence was dominant in both Universities, and was received alike by High and Low Church;" then recording a long list of learned bishops and eminent scholars, "who believed by

invoking historic evidence they could acquire the assent of every intelligent mind to the Christian doctrine." And let us demand why could they not? To this we have the astounding answer, that "a reaction has taken place by two young men in Oxford-Pusey and Newman." So the Romanism of these two High Churchmen has neutralized the entire mass of historic evidence which has been the accumulation of ages, and in whose validity the mightiest minds have concurred. But why did the reviewer restrict his authorities to these two Oxford apostates? Had not powerful Romanists advocated substantially their views ages before they were born? How can the claimed infallibility of the universal Church, or the spiritual insight of the favored individual mind, subvert historic evidence, or show that the facts of Christianity are unsusceptible of evidence, or that they are not significant of all that they have been supposed to imply? Can these historic verities, which have withstood the floods and storms of ages, be uprooted by that small party of Germanized Puseyites? But feeling not quite secure in this position, the reviewer has found a stronger reason for the inevitable downfall of Protestantism; this "is in the atheistic tendcncies of science." His language is this, (p. 83:) "Precisely because theologians will not consider first principles, . . . therefore it is that science tends to become atheistic." Had this charge specified the first principles, whose reconsideration

theologians have declined, its refutation would have been facile. We demand of him what first principle have they failed to reconsider? Which of the primary intuitions of the mind has not recently been investigated by M'Cosh and others? When has the causal principle in all its bearings been more thoroughly sifted?-

The pens have just dropped from the hands of four English writers who have furnished as many volumes on theism, who in several instances have gone down to the very roots of thought. In Germany more than a hundred volumes have been devoted to this discussion within our own age, and in other parts of Europe the first principles involved in the subject have been analyzed and examined de novo. It is certainly not unknown to the deep reader that the improvements in psychology for the last half century have made first principles the matter of discussion by the best minds in Christendom. The reviewer's assertion must, therefore, be deemed entirely gratuitous. But he aims a blow directly at the divine authority of Revelation in this language, (p. 84:) "Nothing more can be meant by an authoritative, infallible Bible than to desecrate, in comparison to it, all the ordinary modes of learning truth, and duty, and rights." We may well doubt whether a grosser misstatement is conceivable. How can the acknowledged authority of the Bible restrict our researches in the vast territory of truth and duty? Does not that sacred

book every-where recognize our previous knowledge of many truths? Does it not implicitly direct us to continue our researches beyond its own pagesto prove all things, and hold fast that which is good. Did not this inspired direction extend to what is out of the Bible it would involve the absurdity of supposing what was not good is contained in the Bible. But it was convenient to our reviewer to ignore this, and to apply to the whole range of all accessible truth what was merely applicable to the most positive precepts. But this is merely a random specimen of those fallacies which this argument so freely employs. Because disclosure of otherwise unknowable truth is authoritative, how can that preclude all other modes of acquiring truth, or disparage what is found elsewhere? Have these objectors to an authoritative Bible yet to learn that it appertains to the very essence of its teachings to quicken research both within and without its own precincts. Is it unknown to them that this a priori truth is corroborated by the history of all Bible lands. The very reverse of the objections, therefore, is the well-accredited truth.

But on the next page (85) a still more fatal thrust is made at revealed religion. "The world," says he, "has yet to wait for a religion which shall grow stronger and stronger with every development of sound scientific acquirement." We concede that "true religion can not but strike its roots deeper with the cultivation of mind and increase of wis-

dom," and this we affirm is the very thing which Protestant Christianity accomplishes. If the opposite be ever apparent the result is not legitimate, but is despite of the inborn tendency. The reviewer in this case, as in others, makes the effect of one element of the cause the exponent of the whole cause consisting of many elements. He has occasionally witnessed the decay of religion before the advance of science, and now suddenly rushes to the conclusion that the two are out of harmony—that the twilight of religion shrinks away before the meridian splendor of science. Because growing science has been known to induce infidelity in communities long shrouded in the gloom of superstition, how can it verify the conclusion that science vanquishes Christianity? It vanquishes superstition; but this is the foe of Christianity: that which puts it to flight is, therefore, the ally of Christianity. Let every social force be removed from a Christian community but science, then can you fairly test the alleged repugnancy of the one to the other. Such an experiment would disclose the eternal harmony between them; it would be seen that the world has not to wait for such a religion, but that it descended among men when the Sun of eternity arose on time.

In the course of his discussion this reviewer reaches the joyful conclusion that "Protestantism—that is, Christianity—has no future," (p. 84). The astounding disappearance of this great agency which

has swayed enlightened nations for almost twenty centuries, should be proclaimed by unmistakable events. What, then, is the unequivocal precursor of this great revolution? The first demonstration is in the alleged fact that "a few distinguished writers fail to be understood." But what proof does this contain that Christianity has finished its weary course and must now lie down in death? As another evidence it is alleged that "no writer of name will hazard his reputation by writing on the Trinity, or producing any extended work on the Atonement." The asserter of these propositions is, indeed, a man of courage. No ordinary hardihood would have sufficed to venture the assertion. Could it be unknown to him that some of the deepest thinkers of the age have just laid down their pens after the completion of the most elaborate works on both these subjects?

But before advancing to other topics in the review, let us retrospect an earlier page, (75,) where he states, that "under the measure of mental freedom which the great revolution against Charles I brought in, and by the aid of the growing indifference to religion in France and elsewhere, physical science has in the two last centuries grown up." Our reviewer here, as elsewhere, betrays special fondness for this wholesale kind of assertion. Indeed, it is the only mode by which the materials at his command can be made to serve his cause. There are two stated facts here, that are so far untrue as to render the

little which is true inapplicable. It is not a fact that a growing indifference to religion for the last two centuries in France, or in any other part of Christendom, prevailed. Nor is it true that physical science had the most rapid advance in that portion of this period when religion was most declining. The reverse is true, as they have both most advanced at the same period. This may be asserted, with the deepest emphasis, of our own half century. Within these fifty years the whole French nation have retraced with sadness their steps of departure from Christianity, returning to its fold. Nor is this untrue of large portions of other European nations. That within the same period the pulse of Protestantism has throbbed with unwonted vigor a thousand facts proclaim. Now that this same period, more than any other on the records of man, has witnessed the triumphs of physical science, is too notorious to admit of formal proof. Nothing, therefore, can be needful but a just classification of times and events, mentioned by the reviewer, to demonstrate his absolute falsity. Because religion declined at one period of the two centuries, and science advanced during another period, what causal relation can be inferred between the decline of religion and the revival of science? Thus the whole force of his pompous statement is derived from the confusion of dates.

But feeling that the whole strength of the Christian cause lay in the truth of its Founder's death

and resurrection, our reviewer has put forth all his strength to call these great facts in question, (pp. 78-80.) As to the time Christ hung on the cross the reviewer finds "the narrators at variance. Mark (xv, 25-34) distinctly states that Jesus was crucified at the third hour and died at the ninth hour." "John as expressly tells us that he was not yet crucified at the sixth hour; (xix, 14;) that it was about the sixth hour when they cried out, Crucify him!" To bring the Sacred Record to the utmost extent into discredit, he makes the most of the differences of commentators on the discrepancies, and even calls in Strauss to his aid, who regards the account of John to be a "mythical addition." Did not the reviewer know that the two modes of reckoning time in this nation entirely harmonize these apparent discrepancies?—that they divided the night into four periods, each containing three hours, and that the same division obtained of the day—the first three-hours' period commencing at sunrise, the second at nine, the third at noon, the fourth at three? The other mode of division was into single hours, commencing at sunrise. Christ having been fastened to the cross soon after midday, John's sixth hour would correspond to Mark's third hour. About the sixth hour of the one and about the third hour of the other are precisely the same period. But our reviewer's purpose could be served only by ignoring these obvious means of harmonizing these evangelists. But from this he proceeds with great adroitness to cast doubt on the reality of Christ's death and resurrection, putting forth all his strength to bring into doubt these two great facts. To give plausibility to the denial of Christ's death, he assigns to Pilate a special part to act in the affair, (p. 79,) and supposes "the Governor secretly ordered the soldiers to remove Jesus from the cross so soon as he appeared to faint, and deliver him to his friends"-"that on this account they refrained from breaking his legs; that John unwittingly suggests that Christ was not dead, by stating that when they were about to take him down a soldier pierced his side, out of which blood and water issued; that he was not buried where suffocation would take place, but where he might receive surgical treatment and cordials." Was there ever a series of statements more perfectly imaginary! Ought not the reviewer to feel that some sort of evidence would be demanded for allegations so utterly gratuitous; that some kind or degree of 'proof, mediate or direct, should at least give them plausibility? But where is there a shadow of evidence that Pilate made the slightest movement toward the rescue of Christ's life after he surrendered him for crucifixion? Indeed, there is evidence directly against it. Had a collusion existed between the Governor and his officers to prevent the death of Christ, would be have surrendered him to the custody of his crucifiers? would be have directed them to make his tomb

sure by filling its entrance with a large stone, sealing it so as to make its removal death?-would he have directed to surround it day and night by a perpetual watch, whose want of fidelity would have been fatal to themselves? When the entire nation was shaken to its center by the reported resurrection, would not the secret that the Government had conspired to prevent his death have leaked out? But the reviewer imagines that he finds proof that Christ did not die on the cross, in the fact that blood flowed from his pierced side. He quotes Origen, Euthimeus, and several of the Fathers, to prove that blood would not flow from a dead body "though it were pierced a thousand times." But our reviewer, too timid to confide in the physiology of the early fathers, and too poor in material for proof to do without it, he adduces it that it may seem to avail; hence, after he resigned it, he still clings to it, observing, "We are too well aware of the delicacy of these physiological questions to speak so confidently ourselves." Why, then, speak of them at all? Did he not know there was not a shadow of truth in the allegation? He adds, "The flow of blood is most easily accounted for by supposing the circulation to be still active." But what has this to do with the impossibility of its flowing after death? Indeed, the question has been determined by the test of repeated experiment, and the result should extort from the reviewer the most humbling concession. Nor is Christ's death by

25

crucifixion rendered doubtful by the instance of the surviving nun's crucifixion. Quoting from Dr. Merand, he says of the two nuns, one of them affirmed that to be the twenty-first time she had been voluntarily crucified. Because life does not become extinct by being repeatedly fastened to a cross and immediately removed from it, does it prove that Christ, after hanging there three hours, and being pierced to the heart by a spear, was still alive? Were there truth in our reviewer's strange hypothesis, how could the scores of predictions involving Christ's death be disposed of? What possible solution would remain of the moral and physical phenomena at the crucifixion? Nothing but the fact of his death, involving its supernatural aim, could account for his intense sorrow in the garden, the overwhelming agonies of the cross, the rending of the Temple vail, the three hours of total darkness, the quakings of the earth, and the rising of the dead saints. Did all these—the heavens and the earth, the living and the dead—conspire to set their terrific seal to the chicanery of the Governor! In the light of all this mighty attestation, how puerile must appear all the carping of the reviewer! Indeed, were his position tenable, the whole scheme of the New Testament would form a grand imposture. Its sublimest motives being drawn from the Restorer's death, that is the stupendous center about which all the doctrines and events of the scheme circle.

To invent a hypothesis, therefore, showing the unreality of Christ's death, is only the inception of a herculean task of subverting the best-established system of truth ever transmitted by human records. A solution must be given of all Christ's other miracles, which, like so many match-fires, blazed in every city in the nation; of all those of his apostles wrought in their risen Master's name; and a solution of that stupendous moral revolution which consumed by the fires of Pentecost the superstitions of a hundred ages. But could this mighty overthrow be accomplished, still the deep yearnings of our moral nature would continue to demand another scheme, replenished with every essential provision of this, so that the reviewer's work is only completed when he has demolished the moral powers that invest our deathless nature.

But we shall dismiss our reviewer after a single glance at one more topic; namely, the resurrection of Christ. He seeks to neutralize the testimony of the witness as to this great fact by affirming the ethereal nature of Christ's resurrection body. To this end was perverted the language of St. Peter, where he says Christ was put to death in the flesh, but quickened by the Spirit; making this language mean that he was raised from the dead in a spiritual, invisible body. How can such a meaning be extorted from this text, which so palpably has a very different application, simply meaning that the

Spirit's agency raised Christ's body from the dead? How could the reviewer honestly thus confound the manner of raising Christ's body with the nature of that body itself? But this is done not merely without evidence, but in the face of evidence. Did not the risen Savior claim to have the very body in which he was crucified? Did he not put this claim to the test of his disciples' senses? How unmistakable is his language, "Handle me and see, for a spirit hath not flesh and bones as ye see me have!" What force, then, can we award to that allegation that "the disciples could not be witnesses, as they did not know Christ by their senses, but only by the symbolical act of breaking bread?" Though we have experience in the trustworthiness of the senses to recognize ordinary bodies, we have no such experience to identify an ethereal, glorified body with one that was once a human body. And what Christian ever pretended that we have, or that it was ever needed to identify Christ's risen body? The reviewer first created the difficulty, and then stumbles at his own origination. He feigns the evidence of this partly in the disciples being unable to recognize him, and partly "in his vanishing out of their sight, and suddenly coming to them through walls and doors." But where is there a glimpse of evidence that Christ ever passed through a solid wall? His sudden appearance to his disciples, the doors being shut, may not be equivalent to his passing through them in that

state. Why should an ethereal body be more necessary to pass through a shut door than to work any of his miracles prior to his death? This ethereal theory is not among those innocent speculations with which fancy may decorate revealed truth; it aims at the utter subversion of that truth. By making Christ's body unsubstantial, it directly contradicts Christ's assertion that "it was flesh and bones." It assumes that his body did not address his disciples' senses; Christ affirms that it did. It proclaims the apostles incompetent to identify as a fact Christ's risen body; Christ ordered them to be his witnesses to all nations of that fact. Indeed, St. Paul, by one sweeping argument, suspends the whole Christian system on the reality of this one grand fact. (1 Cor. xv.) His enumeration of the witnesses—his inference from their united testimony—all assumed that the resurrection body addressed men's senses.

After the repeated refutation of the older argument denying the competency of testimonial evidence to authenticate a miracle, our reviewer deemed it less hazardous to accomplish the same end by transmuting the subject of the miracle into a mere phantom. He is unanxious whether, like Hume, he neutralizes the Christian witnesses by arraying the alleged testimony of all men against theirs, or by showing the worthlessness of their testimony by reason of the ethereal nature of its subject. Our closing utterance chould be a note of warning to this whole class of bold rejectors. They should be premonished that their midnight task is not completed by their plausible attack on any one Christian fact. The system they would subvert is vital in every part; the evidences sustaining it are so various in sorts, and so stupendous in degree, as to elude the most threatening blows which wit or malice can aim at it.

XIV.

CHARACTER AS CONNECTED WITH SUCCESS IN THE SACRED OFFICE:

AN ADDRESS TO THE GRADUATING CLASS OF THE GARRETT BIBLICAL INSTITUTE FOR 1859.

Beloved Pupils,—Having now reached the point where our ways divide, it is fit we should improve the occasion by a few brief utterances. Your instructors, who have accompanied you with intense solicitude through your course, find this hour of your departure one at which their solicitude has culminated. In harmony with the occasion permit them through my lips to make a few suggestions on the momentous theme of ministerial character.

Were we seeking every-where for a test of ministerial success, where could it be found out of character? The appliances and particular processes by which such character is formed are not now to be discussed. The lights that guide to these have glittered along the successive footsteps of your now finished course. What remains is simply to advert to character as lying back of success in the sacred office. There can be no manifestation of the minister to

which noble character does not bear a relation mysteriously cogent. It renders his speech living and life-giving; it gives to words, those airy vibrations, a spirit which transfigures them. Essential to the development of our own sanctified manhood is courage, which calmly faces danger, looking the foe fully in the eye without the palpitation of one vein. This is a prominent element of that solidity of purpose, energy of feeling, and success in achieving, which make life a success. It legitimately flows from a well-elaborated Christian mind—from a purified nature that is personal, ethereal, immortal, self-directing, responsible—a nature whose all-comprehending relation is to Jehovah its source. This moral courage is the spinal column sustaining all that is noble and forcible in character. It consists not in indifference or in occasional bravery; not in insensibility to danger, but in a heroism to face it while scanning it with the most vivid sensitivity. This calm, life-pervading spirit is ineffably diverse from that hasty, impulsive, transient bravery which is without inspiration beyond an excited hour—that has a higher source than the music of the martial field or even the shouts of a nation's applause; it can achieve its work in the awful presence of solitude; it can brave its sufferings when only God is nigh; it can do this under the cloud of a nation's frown and amid the fulminations of its iniquitous laws. The pending events of our nation, young ministers, may soon demand of you an exemplifica-

tion of this virtue, when you may be called to maintain a dignified silence—to be broken only when the crisis shall come. Then must your courage operate, preceded by no vaunting-serene as the Summer evening, firm as the column of adamant, anxious only to maintain the RIGHT. What characteristic has been more prominent in the master-minds of the race? This has made the Husses, Luthers, and Keplers the heroes of successive ages, and the enduring monuments of human greatness. Every grace of character and of life derives nourishment from this virtue. It generates that deep and powerful harmony on which all melodies play. This makes the preacher far more eloquent than his words. This living spirit is fed by communion with the past—with prophets, apostles, martyrs, and with the living head of the family of the universe.

But this heroism, which makes him fearless in the face of the clamor, repudiation, and penalty of persecuting society, is allied to a sensibility, tender as a mother's heart, and discriminating as the intuitive glance. Being thus armed with the dignity of duty, the power of unity, the pressure of demonstration, and with the tenderness of unsleeping sympathy—being thus insphered in the very mind of God—the speaker is resistless. What hearer will not love to be mastered by him?

Another virtue which should shine in a preacher's character is *sympathy with human life*. The cell of the monk, or the solitude of the hermit, was

never the appointed sphere of God's embassadors. It is theirs to come in sympathetic contact with living society, to be moved by its interests, prompted by its inspirations, and assimilated to its likeness. In human life is the mystery of God's working—the hiding of his power. The globe was created for its residence, is preserved for its culture, and will learn to light its grand assent to its last ethereal abode. To be in full sympathy with such a personal essence can not fail to kindle a teacher's powers, to wing his words, and to give pertinency and dignity to his whole bearing. Insensibility to this great agency would be treachery to our noblest instincts, and would be untrue to the highest examples of history. Allow me, young gentlemen, to verify by only a single example—by that of the great Restorer. Who was so adequate an appraiser of life as he who won it back by death? His sympathy with it was too intense for utterance. Its mystery filled his person. He knew its depth; his golden compass had marked its outlimits. Every-where he sought it out, ignoring every accidental distinction. Let it never escape his ministers that the instincts of his assumed humanity identified him with our nature in all its sorrowing allotments, so that every sufferer found in his great heart a place for his woes. Is it strange that such a friend should win his silent way to universal confidence? This is the "typed man," in whom alone the real and ideal meet. Where but in the great Hebrew student shall be found his

most perfect imitator? Paul dived so deeply into the mysteries of life as to feel responsibility for the moral rescue of universal humanity—to be a debtor to Jew and Gentile—to those that had never even seen his care-worn face.

The most marked men of every age have been such as have most resembled him in this sympathy; they have most deeply moved their own generations, and have rolled the wave of their elevating influence furthest into the depths of the future. I trust your experience will inform you how this sympathy matures into a heart-hunger for the highest good of humanity; that it is confined to no single mode of manifestation, to no one channel, but that it permeates society, and finds an avenue in every connection of life. You will then have not only admiration for greatness, and reverence for dignity, but compassion for the erring, and sorrow for the bereaved, and especially for those on whose foreheads are stamped the hieroglyphics of enduring agony.

But at this point I must conjure you not to misinterpret the sympathy we commend. It is not a soft, irresolute, cowardly spirit, averse to positive character, winking at wrong-doing; its tenderness is not exceeded by its magnanimity. If it has an element of the dramatic, the poetic, the oratorical, it also contains a large infusion of the heroic. It invests the speaker with a power never exerted by the mere pressure of thought. Thus are you to regard this mysterious life of man standing alone in its majesty beneath the heavens. It is a spark from the Eternal Mind—a nature containing, germinantly, an endless history. As the statesman is superior to the State, and the astronomer sublimer than the mightiest orb he measures, so does this life of man transcend all the events of his career.

Nor is a relish for the asthetic unimportant to the Christian teacher. Without this taste he can not be in harmony with the majestic and the beautiful; and as art is the interpreter and representative of nature, to perceive beauty in the one is to be in sympathy with the other. Could you walk out into this palace of God unsmitten by its decorations, unthrilled by the glories investing it, vou would pronounce it unworthy of the matchless skill of the Architect. The very habit of a minister's thoughts should make his inmost soul responsive to the voiceful and inspiring creation. Has he no eye for the multiform tints of nature, no ear for the melody of her harp-like voices?—then is he wanting in that sensitivity which is the highest natural element of pulpit power. Let the model minister-the Great Teacher in this regard-be your example. What scene in nature did he not lay under contribution to his ministry? "He overlaid Palestine with the beauty of parable," making its matchless scenes eloquent of his heavenly doctrines.

Unless this taste for nature pervades the preacher's spirit with its soft and mellowing sensibility,

how can he drink inspiration from those scattered lights which the breath of God has kindled over its broad expanse? But when his eye sees its revealments, when his ear hears its mystic harmonies, when his soul drinks her divine "nectar"—then, while his books furnish themes and his brain arguments, the easy, majestic sweep of thought will well up from the deep bosom of nature; then will his arguments resemble the arch of heaven in deriving their beauteous hues from what floats beneath its bright expanse.

But to prevent undue extension, allow me to pass abruptly from this topic to one of still higher importance. I allude to that sympathetic enthusiasm for truth with which God's embassador should ever glow. As truth is the ordained instrument for man's moral rescue, its heralds should never cease to be bathed in its brightness. He should ally himself, not to professional truth, but to all truth. This ever fresh sensibility to truth both radiates and invigorates character. Not that every class of truth should be investigated in an isolated manner, but in its vital relation to the great central truth of your profession. Though all truth does equally illustrate the cardinal principles of theology, yet the remotest within the compass of human thought, like the most distant stars, shed forth their proportional light. The habits of candor, discrimination, and catholicity generated by this large acquaintance with truth are invaluable. Though truth is

various as the unnumbered relations of mind and matter in the universe, it is still an organic whole; it is one empire with many provinces—one body with many members. In its underlying principles, in its highest generalization, its unity resembles that of the Godhead. All beings, all forces, all forms are connected by its golden links. No rivalships, no antagonisms can appertain to its different departments. The light emanating from all points intensifies the brightness of each central truth.

Sympathy with truth is a vital element, an intellectual grace, and a source of beauty and weight to all utterances. You can know only by experience how much it will contribute to an accurately-balancing judgment, to expanding compass of thought, to an acuteness in sifting analysis, and to the depth of sensibility. This perpetual growth of all your faculties can not fail to give a hidden charm to every truth you utter, removing from it all that is narrow and mere commonplace. You need not look beyond these attainments for the source of that commanding power by which master-minds have swayed their ages. While they looked backward through history, and forward through philosophy, they looked upward to God; while their thoughts were compact and their arguments sweeping, their sympathy was glowing, so that the whole sphere in which their souls moved was a crystal concave "lighted with the thoughts of God." This you will find to be a process which, inverting the usual order, increases force as the sphere is expanded in which it operates—diminishing the needed effort as the labor to be performed accumulates.

But hastening toward a conclusion, I must detain you only by another general remark. It regards a vital adherence to RIGHTEOUSNESS. Am I right in the unqualified assertion that none should enter on the sacred office without a consummated conviction that the most element form of God's government is rigidly just? Do you demand, then, how so much partiality can diversify the present dispensation to the race? The solution is easy; the present is an economy of clemency, of forbearance, of test, which could never be endless, but must lose itself in the retributive principles, in whose operations all wrongs will be righted and all inequalities compensated. All partialities are, therefore, preparatives to perfect equity—the one has its sphere in benevolence, the other in eternal justice. So far as benevolence transcends justice it may be partial; but should it conflict with justice, every attribute of God would be arrayed against it. This principle of righteousness underlies all phenomena and transcends all formal enactments. The minister, therefore, expounds and advocates a government which can never have pleasure, happiness, or utility for its supreme end—which can never employ that policy which places profit before justice, gain above godliness-which can have no use for the arts and disguises belonging to human chicanery.

For what purpose does the pulpit stand but to roll the thunders of justice against all such insults of justice? Should it fail to do this, who can fathom the depth of degradation which will overwhelm a coming age? It may become your lot to minister to a congregation which will virtually prescribe the sins you should denounce by enjoining silence in regard to others. You may declaim against the sins of the Jews, of the Pope, of heretics, but not against the falsehood, the treachery, the licentiousness of our statesmen, of our party leaders, of our domestic tyrants. That mouthpiece of Jehovah daring to rebuke these must be put under a ban. By placing such restrictions on the pulpit, the crying sin of the South has gained its colossal proportions. That which God's embassadors dare not denounce they will ultimately defend. Such has been the case in regard to "the sum of all villainies." It first imposed silence on the sacred desk; it then demanded support from that very Gospel whose essence is the golden rule—the mutual rights of all human beings. This completed the grand apostasy, and prepared the way for that unparalleled outbreak which has shocked the whole civilized race. Had not the pulpit first ignored this hugest encroachment on human rights, and then advocated it in the name of man's common Father, the infernal rebellion would never have dared to lift its head. What would have been that minister's attitude who was an intense lover

of righteousness? Would he not have "obeyed God rather than man?" Would not the whole field of his vision been filled by his great Exemplar, who died himself rather than *justice* should die? Having reached the point where ease, fortune, fame, or life itself, or *justice* must be surrendered, would he hesitate?

Right he regards as the basis of the Infinite Throne. The crowns, and robes, and harps, and all the insignia of glorified humanity could not allure him into a betrayal of justice. The greatest achievements of ages are never apart from this undying principle. It is the characteristic of the hero who has really won immortality. Monuments which have arisen to any lower principle crumble by the waste of time, but those commemorative of the love of right defy the tooth of time and the crush of worlds. As there is no attribute in God's nature which this perfection does not regulate, so there should be no faculty in ours which should remain unsubordinated to its authority. From these suggestions may we hope that this class will derive improved views of the ministerial character, and will go forth to practice upon them in their great work; that each minister may see, in the most unclouded light, that his character involves that of a well-developed manhood—noble as is his unearthly theme—a fit basis of high Christian civilization? To the attainment of this he should feel himself quickened by the living voice from above, which

commands, "Quit yourselves like men-be strong." Of that Christian FAITH which indispensably underlies such a character I need not here minutely speak. Its nature, evidences, object, and scope, with the place assigned to it in the saving scheme, have been lucidly discussed in their proper places. You know that it grasps God's word, government, and character; that it takes hold of God's redeeming Son and sanctifying Spirit, and, therefore, it alone can vitalize every virtue that decks the minister's character: that without it those virtues would be cold and cheerless as the moon-beams on the iceberg; through that alone come the sun-bursts of God's smile upon his toiling servants. It can not escape you, brethren, that this rapid sketch of "a minister for the times" admits of large expansion and much illustration. It is fervently hoped that, in the practical works of your ministry, you will fill up this outline. And leaving, as you now do, those sacred halls toward which a thousand eyes are turned with intensity, let me remind you that this is the only mode in which you can best honor them. Thereby you will bear a noble testimony to the efficiency of the school of the prophets; to the lofty and steady aim of its laborious Faculty; to the sublime wisdom of its sainted founder. You will give to the winds the last doubt of its hesitating friends, and another age will bless Heaven that you were its inmates, and survived to be among its noblest representatives.

XV.

GROUNDS OF MINISTERIAL SUCCESS:

AN ADDRESS DELIVERED TO THE GRADUATING CLASS WHICH HAD FINISHED ITS COURSE IN THE GARRETT BIBLICAL INSTITUTE.

BELOVED PUPILS,—The part which you are about to act in the ministerial vocation will ever look back on that which you have already acted in our sacred halls. Your discipline here has been prospective of your elevated position there. The germ of the pastoral character has been deposited here, to be developed in its beauty and fragrance hereafter. What is now rudimental must then be mature. You have here explored the mysteries of mind, that you may there find an avenue for truth to its deepest recesses. You have here communed with the past that you may mold the future. You have been conversant with grammar, and logic, and rhetoric, not to make them intruders in the pulpit, but there to wield that truth by the might with which they have clothed your arm. Those elemental principles with which you have communed, lying along the outwalks of thought, are not pulpit material, but instruments of mental opulence. They include particular truths, which are to be classified under them, as the arch of heaven, spanning the globe, includes all the separate objects on its surface. The prospective relation of principle to practice is only equal to the retrospective relation of practice to principle. There is in the Bible, or pulpit, no one inoperative principle of truth. Principle finds its importance in practice, and practice its authority in principle. Should you cease to be students when you retire from our halls, you will tear asunder these which God has joined together. The law of progression, inscribed in light on all diligent minds, will operate in an inverted order till every great light in the field of intellectual vision shall die away into twilight dimness. But kindled by the love of Calvary, and obedient to tie great law of mind, requiring one ever to be exceeding his former self, you will ally to your sacred vocation all other interests in the sphere of your being.

One of the strongest grounds of the minister's success is his sacred and universal SELF-CONSECRATION. To become a channel of spiritual light the soul must be absorbed in spiritual aims. This involves no rude sundering of social ties, no arrogance of the bigot, no cynic's scowl, no ascetic's shirt of hair—not a hoarse murmur of seriousness. These are utterly alien to this sublime dedication; they form that dark thunder-cloud of superstition

which may border the landscape of social gladness, but form no part of the breathing picture. This consecration of every power to the service of God's altar originates that hidden harmony which allies the minister to the interests of his race. This exalted position is a steep ascent, never attained but by calling into requisition every faculty of the soul and every grace from Heaven. It is the solitary eminence in the whole moral field, where the instincts are under the sway of that reason whose light is fed by the perpetual oil of grace. Here alone is security against recreancy to your obligations. Abiding here, you will instinctively recoil from the approach of sin, as if your whole surface were one retina of the most delicate net-work. You will experience an inward development tending spontaneously to yield your enlarging faculties to God's service. This is that mighty spring, seated deep within, that nothing can repress. Compared with this all semblances of goodness are like a painted sun to that blazing in the heavens-powerless as an infant's voice to recall the tenants of the tomb. How can the odors of the rose breathe from the artificial flower! Let this be an ever-abiding conviction, that this vital recognition of the Infinite Presence is the only guiding pillar of fire through this probationary wilderness. While this disinherits the soul of doubt, of fear, of gloom-while it puts to flight every element of weakness, it bathes the whole scene of being in its own brightness. It makes every spot God's residence; every moment a golden grain of his Sabbath; every pulse homage to his divinity; every thought incense in his temple; every deed a sacrifice in his service. Thus arrayed with simplicity, and transparency, and energy, when you throw the chain of living truth around the listeners, the Eternal Spirit will touch it with the electric spark, and restored humanity will rise up before you "clothed and in its right mind." Monuments of your ministry's saving efficacy will not be wanting in earth or heaven, in time or eternity.

But if the mysterious element of the minister's power lies in the depths of his own spirit, he must make that power felt by sympathy with three very different classes of objects-with the truth which he wields, the mind he addresses, and the Infinite Spirit on which he relies. You will allow me, my dear brethren, to remind you, then, that unless your highest powers are in harmony with God's revealed truth, a subjective weakness will pervade every pulpit achievement. Should your faith stumble at the depth of the most fathomless truths, that inward infirmity will be inherited by all that hear you. You must feel the power of your own undoubting belief in them, or your hearers can never feel it. Such must be your mental candor, integrity, and discernment, as to confide equally in that authoritative truth which has only external evidence, as in that rational truth which glows in the light which itself emits. Full well you know that all spiritual truth involves relations lying in a territory beyond human intelligence; that faith, therefore, has its mightiest power in its moral element. By this must you pass over that unbridged chasm dividing the seen from the unseen—the material from the spiritual—the made from the unmade—and confidently traverse the region unexplored by experience. It is this faith in the Word, which feeds on the realities drawn from the bosom of mystery, that girds the pulpit with power. The elements in which this principle is operative are the light of Calvary, the inspiration of Pentecost, the fires of the eternal judgment.

But as the minister's power is relative to the mind on which it acts, he must come into communication with that mind. Without this sympathy his richest endowments are wasted. In this great field you will find acquaintance important with two classes of objects—with properties and states common to all, and with those peculiar to each. The volumes making these revealments are the Bible, the preacher's own experiences, and the recorded observations of our profession, which, in all ages, are most conversant with the inner man. From this threefold source you will derive a skill to make men rebuke their own errors, condemn their own sins, and shudder at the gulf opened before them by their own consciences, by the self-application of those laws you expound in their hearing. You

will intuitively perceive whether a direct appeal to the heart, or whether a side-light let in on it at a certain angle, will be more efficient.

Another element of pulpit power you will find in the deep sympathy of your moral nature with the conscience of your hearers. The pulpit, more than any other agent on earth, finds human conscience the field of its achievements. Nor is there another faculty of man invested with so much authority. -The way of access to this stronghold of our nature must often be suggested by the preacher's own conscience. He must reproduce his former self when passing through their various moral states, and thus make their present condition his own. When thus all hearts will seem to beat in your bosom, the power to mold them will eminently clothe you. You will often touch a deep spring in the soul of the hearer by throwing out a single thought which you perceive to lie within the precincts of his associations. It is this profound moral sympathy which gives everlasting freshness to the sternest lessons of the pulpit. It was this power which gave the loftiest designation to His ministry who was one yast incarnate conscience. It was this that gave the morally sublime its consummation in his thoughts, words, life, and death. Let it be your secret power, whether you rouse the slumbering, guide the inquiring, or bind up the broken-hearted.

But we have reserved the last place in this address to glance at a still higher object of the preacher's

sympathy. Allusion is had to his reliance on the Infinite Spirit. The combination of a double agency in effecting man's spiritual rescue is a primary principle in pulpit efficiency. There is no more fanaticism in an enlightened reliance on the Spirit's efficacy than presumption in a proper reliance on the speaker's skill. While moral suasion is the sphere of the one, regenerating efficacy is the function of the other. That moment the pulpit assumes independent action of God's Spirit, the distance becomes infinite between the means and the end. The simple motion of Moses' rod had as much adequacy in piling in heaps the ocean depths as pulpit eloquence in effecting conversions without the Spirit. Indeed, the preacher can not do his own part without a felt reliance on this agency.

It will be found by the most rapid glance at the history of the pulpit, that the most distinguished embassadors of God have been arrayed with these three elements of power. They centered in Chrysostom, whose voice shook the capital of the empire; in Luther, who was a tower of superhuman strength; in Baxter, who was the intensest flame of fire; in Wesley, the very echo of whose voice will startle far-off generations; in Hall, whose thoughts were a stream of light, reflected and refracted by the rainbow power of his genius. They made Chalmers a cataract whose stream rushed from the everlasting mountains. These and a thousand more were in deep communion with Truth, with the sorrowful

heart of humanity, and with the Eternal Spirit of the heavens. Mindful of themselves no further than they were related to the spiritual rescue of their race, they lived for Him who died for them. My dear brethren, let me beseech you to regard such, not as prodigies of departed and returnless ages, but such as should ever be the occupants of the pulpit. Our own age should embody its powerful principles here. Indeed, ministerial mind should ever be in advance of its age. It should be the great reflector to throw forward a light which shall kindle in the bosom of the future.

Among the few other parting words to which your teachers can here give utterance is the counsel to be ever self-relying and God-relying. Let each never depart from himself in the use of his powers. Let him never lose his original mental traits. Through whatever vicissitudes or advancements he may pass, let his grasp be firm on his inwoven distinctives. God has no more cast all minds in the same mold than he has caused all the globes in the universe to run in the same path. There is an assigned station to every minister no less than to every star. Another can no more do his work than he can light up a sun. To neglect your own powers because another's are better is to abandon the place assigned you among the agents of the universe. It is putting a mending-hand to what the skill of God had finished. We entreat you, then, to let your identity remain as changeless as your improvement

shall be perpetual. All, then, will leave their paths tracks of light, various, it may be, as that reflected by the bow in the heavens, but beautiful and cheering as that emblem of ancient promise. In the fervent hope, dear brethren, that each of you will thus nobly act his part, in the midst of the remembrances of this tender hour, we bid you an affectionate farewell.



XVI.

A MISSIONARY ADDRESS:

DELIVERED ON THE OCCASION OF THE DEPARTURE OF REV. MR. BAUME AND FAMILY FOR INDIA.

Mr. Chairman and Christian Friends,—I occupy to-night a place which would have been supplied by higher and brighter powers but for a single event in my own history. Twenty-two years since the throbbings of my brother's heart were in my bosom. It was not to India, but to South America, I was destined. But though it is his to remove the darkness of paganism, and was mine to vanquish the superstition of Romanism, the similarity is sufficient for commensurate sympathy.

May I then be permitted to direct your attention to India, the field he is to occupy? It has been the theater of many a drama—none more bloody than that recently transacted. Few greater events have transpired in man's history than India's revolt. It has stirred the civilized world; it has bathed England in tears over the mangled corpses of her sons and daughters, and their little ones. It burst on the Government like a clap of thunder from a

cloudless heaven. The nation awoke, arose, and shook off apathy. She kindled into the intensest flame of retributive justice. To vindicate her insulted honor, and to reëstablish her profaned authority, she blew the trumpet, rallying her most puissant forces. Till now the nation, as a whole, was unaware of her fearful responsibility in ruling India. The mutiny was an earthquake; it shook the British empire, but did not ingulf it.

When, and where, and how, and by whom this fiery torrent should be arrested, was one of the most anxious inquiries that had thrilled the throne of England. There rests not on the shoulders of a government on earth a weightier responsibility than the prevention of its recurrence. England is indeed the most effective representative of the progressive tendencies of modern culture. By mutual interests and free institutions she binds in the bonds of brotherhood, more than any other nation, the families of the globe. That her organ, the East India Company, has failed to do for that ancient nation what Christian hope had panted for is undoubted; but the shift of power will make the future brighter than the past.

None can glance at the history of that seat of ancient nations without finding it imbued with an air milder and graver than the romance of the Orient. It is isolated from Asia, that cradle of the race. It is a continent of itself. In population it outnumbers mysterious Africa, joined with all

inhabiting both Americas. In its native resources it has no equal. Its collected treasure was too rich for exhaustion by a hundred desolating wars. A thousand years before the great advent from heaven Solomon's ships brought gold from Ophir; more than two thousand years ago the wealth of India tempted the cupidity of the Macedonian conqueror - Alexander would have seized it but for the mutiny of his phalanx. For long ages its marts supplied the cravings of Roman luxury. When the first Mohammedan invasion rolled its desolating flood over India - tenth century - it returned loaded with spoils richer than figures could compute. Though this garden of the globe seemed desolated by this flood which swept over it, it soon recovered its bloom, and became again tempting to other conquerors—even after it was weak as it was wealthy seducing as it was helpless. For the last eighty years it has been held in the grasp of a commercial islet in the Western ocean. While Europe, now great in her seats of power, and science, and war, and commerce, was one vast forest, India was the home of Eastern civilization. There, far back in the world's morning, mind had its largest development. The science of Egypt was the younger sister of that which had long before kindled its glories in India. Her literature was more extensive than that of Greece and Rome; her language—the Sanscrit is more ancient, euphonious, more copious, and more philosophic than that with which Plato has charmed

a hundred ages. It was parental to the ten living and prominent languages now used in India—to the Greek, Latin, French, Italian, Portuguese, German, and Spanish. It is the key to all linguistic study, excepting a few ancient languages first uttered in the cradle of the race.

The aboriginals of this great peninsula have long since sunk unknown in the ocean of ages, unless some shreds of them make the wild tribes which for two thousand years have dwelt in that mountainous range, stretching across India, under the tropic of Cancer. The southern half of India, called Deccan, is a plateau, whose present people entered it before Abraham came to Palestine. They brought with them the germ of their unique future civilization. The sacred book—the Veda—of this ancient nation is the oldest and most authentic ante-historic monument of the European branch of the race. Indeed, this restores the historic relations of all the European families of languages.

The caste of India is the iron frame-work into which the Brahminical polity forced that ancient people. Long and arduous was the struggle before success crowned it; but once obtained it was never lost. Its overthrow has been attempted both by arms and by argument. The assault made upon it by Buddha is older than the Christian era. This heathen protestant aimed an extirpating blow at all the superstitious ceremonies of the hierarchy. His new system spread like the waters of the Deluge;

but having atheism for its underlying principle, it failed to maintain the triumph it won, and the power of the Brahma has since been in the ascendant.

But, friends, will you not recognize the tenacity of caste for life, also, in its utter defiance of the triumphal invader? If Mohammedan sovereignty for eight centuries was unable to shake this system, what must be its hold on the nations! We concede that Islamism is wanting in regenerating energy; that, if it has an element of strength in maintaining that God is one, it has a neutralizing element of weakness in alleging Mohammed is God's prophet; but, if it were unable to link the ancient civilization on to the modern-if it had no skill in rejuvenating and reconstructing—it was armed with mighty power for destruction. Still, the system of caste bore up against its desolating ravages. India was a great battle-field, on which conflicts were incessant between its old proprietors, its new masters, and the wild tribes on its borders. The last great Islam invasion—fourteenth century—made by Tamerlane, overbore and crushed all before it, excepting caste. This remained unscathed in all its strength. This it withstood as it had done all other shocks of twenty centuries.

Though the East India Company has existed since the sixteenth century, it has been a military power for less than half that period. The history of its last eighty years is alone in the annals of the race. It exhibits more of genius, more of heroism, more of sacrifice, more that dazzles the imagination and outrages credibility than all Europe can produce during this period. That a business charter, given to a company of shopkeepers, should be transmuted into a title to hold the Empire of India, is not more marvelous than the astounding means by which it was achieved. These have furnished a theme on which great orators have vied with the mightiest men of their art in past ages. The world never saw a series of more brilliant victories than those achieved both in the field and in the cabinet. Never before was there such a kingdom so gained, so held, so lost, and so regained.

And, Mr. Chairman, would I could add, that those who fought and conquered did not also plunder and oppress! But, though the laurels of the heroes were not untarnished by the cruelties of the tyrant, I can not entirely agree with the chairman, that England has been utterly recreant regarding her obligation to India, and that the bloody revolt was a visitation of Providence. I believe that revolt was a series of high-handed crimes—that Providence restrains the effects of crimes, presses them in other channels, and appropriates them to opposite ends, but never *instigates* crime. The functions of that Divine agency are to check, arrest, and reappropriate the deeds of darkness in this revolted race.

Censure is due to England, but not unmixed with

praise. Had her East India Company been Christian philanthropists, instead of being brokers and usurers, its little agency would have been purely good. But even then, what would one faint ray of Christian light do toward dissipating the gloom of a hundred ages.

As it was the English were but a single handful scattered over a vast empire, in the midst of one hundred and eighty millions of pagans, bound by the iron fetters of caste, which all the forces of a hundred ages have failed to dissolve. England and all conquerors of India found in this mysterious institution of caste what they had found in nothing else. They could conquer the arms of India, but not the caste of India. That peninsula had bowed to more conquerors than history has chronicled, to more invasions and revolutions than would have swept away any other civilization ever established by man. But, in spite of all those desolating hurricanes, caste has kept its place. Defiant as the everlasting mountains, it stands unimpaired. The many centuries which have contributed to the consolidation of that system—the unmeasurable power of those agencies which have failed to subvert itthe manhood vigor it retains after the battle of thirty centuries—all prove its impregnable strength.

The face of India, physically, has changed. Her successive conquerors have every-where left monuments of their power in the roads, canals, temples, and cities which they have made in India; but,

though they could build cities in the midst of mountains, and roll rivers over arid plains, and turn realms of sand to blooming gardens, they could not remove or substitute Brahminism.

India in her institutions has proudly stood selfreliant at the grave of her empire. These are now just what they were when Alexander invaded their empire. As now their four castes then existed. The gods they then worshiped they now adore. Then, as now, their widows mounted the funeral pile—their fakirs, with hooks in their backs, swung in the air. Kelee then, as now, received her midnight worship—the Juggernaut his noonday rides. Thus have the pressure of foreign forces, the rush of many ages, the fanaticism of triumphant Mussulmans, which have laid empires in their grave, left the caste of India in her noonday glory. This system, which flourished before Jupiter reigned-its priesthood, whose claimed origin is the Creator's head, are the only immutable things in that sunbright clime.

What, then, is that lesson which these stern realities read to the Church? Is it to desist, to withhold her missionaries, to quench the apostolic zeal of God's embassadors? Directly the reverse. We have proved that, out of the Gospel, there is no hope for India. Now, let that other question be settled—Is there power in the Gospel commensurate with this mighty resistance?

Listen to the echo of ancient voices. What says

the history of its early march? There we learn that once it grappled with the gladiatorial games of bloodthirsty Rome, with the wild barbarity of Scythian tribes, with the superstitious exclusiveness of the selfish Jew, with the philosophic pride of the supercilious Greek, and with the inveterate corruption in libidinous Corinth. What was the part which the Gospel acted when antagonizing with these giant powers? Did it not make the ferocious Roman mild as a lamb, the haughty Greek meek as a child, the licentious Corinthian pure as the robes of light, the wild Scythian tame and in his right mind, and the exclusive Jew philanthropic as the lofty soul of the missionary Paul? To the end of the world its Author accompanies it; its subjugating energy can not, therefore, waste by the lapse of ages.

Because all other agencies have been too weak to crumble the adamantine wall of caste, is it, therefore, impregnable to the Gospel of God? Is it not the grand aim, the high mission of the Gospel, to triumph over the wealth and wisdom, pride and prejudice, power and policy involved in all possible forms of sin? Let the Restorer and the destroyer have a fair field, and then let the battle rage; will not enlisted angels greet the result?

Do not the underlying principles of the Gospel recognize the fatherhood of God and the brotherhood of the race—principles which will strike down that wall by which priestly usurpation has divided

society? The mysterious stone that crumbled the image is but an emblem of that hidden power operating through the Word to shatter to fragments these strongest holds of sin, which have been gathering strength for forty centuries.

That Christ's charter should cover all nations is a demand of prophecy no less than of the vivifying and vitalizing principles of the Gospel. The most stubborn resistance to the missionary's progress is embodied in the religions of the race. These are in three classes; they make the religion of the priest, of the Empire, and of reason. That of the hierarchal type we have found in India. It places the highest responsibility of man in the priest, leaving their supreme interests in the invisible state to be adjusted by him. He, standing between them and the mysterious powers above, becomes a bar to their direct intercourse with the Father of spirits. Thus this usurping representative cuts off all communication of that grace by which alone the heart can be purified. The religion of the Empire is not less degrading. This subordinates to governmental purposes the highest functions of the immortal soul. It makes fidelity to God a means to that alleged higher end of obedience to the magistrate. It thus daringly inverts the order of means and end, by substituting relations to man for those binding him to the throne of God. It is the Gospel's function to restore this ancient order, giving supremacy once more to the Infinite Claimant.

Nor do we hesitate to pronounce the religion of mere reason a device of the destroyer. To impose on this unaided faculty the task of morally rescuing revolted millions, is to require of the natural what is restricted to the Divine—to demand of the offender that he find, unaided, his way back, unsmitten, to offended Sovereignty. His proud rejection of the heavenly message is the function of infidel philosophy, and had an early sway in the Buddhism of India. All these groups of religions that of Revelation is ordained to vanquish. This inculcates all religious truth, from what is fitted to the earliest dawn of intellect up to its meridian splendor-to all capacities, all cultures, all climates, all periods, and to all dispensations. Its fundamental truths, like our great physical blessings, come within all capacities-like the air, the water, the light. Those, like these, may belong alike to the savage and sage, to the peasant and prince, to the slave and to the sovereign.

A distinctive element in the Gospel which your missionary will propagate is its universality. Now, to attain its destined bounds, movement is indispensable. Of this its genius the Divine oracles furnish striking emblems. They speak of the mustard seed growing, leaven spreading, fire radiating, wheels revolving, a stone from the mountain rolling, an angel in the midst of heaven flying. You, Christian friends, will sustain me when I affirm the harmony is perfect between this genius of the Gospel,

the end it would accomplish, and the felt duty of its ministers to extend it.

A profound conviction of this duty is about to sunder the ties that bind to our hearts our departing brother, who will now permit me to say to him, as the mouthpiece of the Church: Go, dear brother, as God's messenger, far hence to preach the unsearchable riches of Christ. To be unmoved by the treasures you relinquish is impossible. From your native and adopted lands you will be expatriated; from those bright and tender circles ever encompassing the faithful pastor you will be severed. There, especially, are your spiritual children, whom you have inducted into the Redeemer's fold, stretching out their beseeching hands and saying, with tears, Stay for us. But separation will not be a grave to these endearments; they will not waste by distance. In this the law of attraction is inverted; it grows stronger as the space enlarges. A quarter of the globe's circumference will make you dearer to us than would a quarter of a league. But distance, that bar to finite intercourse, will still menace us with enduring separation. While the same sun will beam on us by day, and the same moon glitter on the mantle of our night, the same beams of Christian association will cease to cast their mild splendors on you. You, my dear brother, will find humanity muffled in the deep gloom of three thousand years—blighted by an idolatry that crushes sympathies and kindles passions. You will

leave that boon which is the last relinquished by a sensitive nature—congenial mind.

Here our temporary farewells are cheered by the echoes they send back in speedy greetings; but the farewell about to tremble on your lips will return in no such greetings. Still, there is a hidden sense in which those one in affection have one abode. Their unity of soul supersedes proximity of body; and when you shall have faded in the distance from our sight -- when your morning shall be our midnight—even then, in spirit, we shall be present with you. For this mystic communion we shall not pass around the Cape of Good Hope, but directly through the heavens. And when you shall kneel alone on that gloomy pagan coast, and no ear but God's shall hear your voice, ours will mingle with it in that great presence-chamber; there, there we will meet you!

And now, on the eve of your departure, we will unite to be seech God that his encompassing arms may protect your person, your wife, your little one, and your coadjutors from the stroke of accident, from the attack of disease, from the hand of violence, and from the shafts of death; and that, when the hour of probationary tears shall have fled, and when on the heavenly plains new joys shall be kindled by the greetings of long-parted laborers, may thousands ransomed in India rush to your embrace, and hail you as their instrumental savior!



XVII.

THE FIELD OF MISSIONS:

AN ADDRESS DELIVERED BEFORE THE MISSIONARY SOCIETY OF THE THEOLOGICAL SEMINARY
OF CHICAGO.

MR. PRESIDENT AND FRIENDS,-The theme on which I am to address you being the field of missions, a defect of unity of thought and elevation of style will be excused. When the Lord of the vineyard affirmed that "the field is the world," he made it commensurate with all the generations of our race; and when he appointed all these to be hearers of his Word, the appointment involved the means of its universal dissemination. These means were purified and commissioned men, such as with whom it would be congruous for Jesus to abide to the end of the world; their implements are the utterances of Jehovah's mouth; the seed they deposit in the moral soil should in the promised harvest multiply a hundredfold. Though the sowers of this seed are mortals, the reapers of the harvest shall be angels. Its growth has the long Summer of ages, its maturity shall be in the world's great Autumn. The first sheaf of this human harvest was taken off Joseph's

tomb—the last shall be found in the ultimate generation of man, and "shall be caught up in the clouds to meet the Lord in the air." Then shall the whole harvest of the globe be brought to the eternal garner with more than earthly shouts; but these sowers and reapers employed by the HUSBAND-MAN will meet his approval and gain the reward of their agency. This great harvest, which was sown on various soil, which germinated and grew under raging storms, shall gain its full maturity beneath a broad and cloudless orb glowing in a new heaven. But it should not escape us, that we are now not rather to survey the field of our toil than to anticipate the results of that fidelity with which we should cultivate it. It will be convenient to glance at this field in two great divisions—at that portion lying in the New World, and at those portions lying out of the Western hemisphere.

In estimating the claims of "the home field" on the Church, we must ascertain the *supplies*, the facilities, and the obstacles of this field. Till recently—till the great rebellion was inaugurated we had regarded the lofty destiny of the New World, only awaiting the disclosure of the future as it seemed palpably written with a pen of fire on the adamantine leaves of time; but the great volume had only commenced unrolling, when we were appalled by a murky cloud which shades that destiny. The indication that this land was reserved to work out a mighty moral problem seemed clear as if

given by God's own finger. The peerless increase of our population, swelled by an immigrating tide flowing by millions from the Old World, promised to make this a nation of nations; but how suddenly has the gulf yawned beneath our institutions, menacing their very existence! The demon of bloody discord, unchained from its confinement, seems destined to complete its work of ruin in "this land of the free," to which the oppressed of every clime had repaired to assert their manhood; but these guests from distant climes found in our midst one institution which, like fire in a palace of ice, was dissolving our civil fabric. Long had we gloried in our self-sustaining Christianity, alleging the proof of its inherent vitality, as displayed in the voluntary support which upheld it. But anarchy, which is at once the offspring of revolution and the parent of despotism, has its antecedent already attempted, and its sequence may soon be upon us. Should it come, who can say that the altar of God may not soon be chained to the throne of the tyrant, and the liberty of conscience be found among the things which have departed? A military despotism alike erects a scaffold for patriots, and kindles the faggots for martyrs. But what shall be the appropriate agency to prevent such a result, and to perpetuate our institutions, and to reassure our nation's hope? A calm and piercing wisdom in our legislature, answers the statesman. Immaculate purity in our courts of justice, responds the jurist. Dauntless

bravery and surpassing skill in the field of conflict, says the warrior. But history, assuring the Christian that all these may be baffled, he eagerly inquires, May there not be lying back behind all these secondary means a more puissant agency? Is not our ultimate conservative that balm which is to heal the wound of the world?—that living Gospel which recognizes the fatherhood of God and the brotherhood of man? But, despite the disastrous events now pending, the New World will still continue a thrilling object of missionary enterprise. When the storm of war shall have restrained its rage, millions will again rush to our shore from the nations of the older continents. The broad, and deep, and various channels through which these foreigners shall flow to our shores - coming over the Atlantic and Pacific, from the West and from the Orient-will make the American family represent all the families of the race. We can already enumerate Norway, Denmark, Sweden, Ireland, Spain, France, Africa, and China, which will not amount to a tithe of those sores of foreigners who are represented among us by more than eighty spoken languages. Among these are found all grades of superstition, from the semi-heathenized Catholic to those utterly pagan from the very heart of China. Along with these comes a class still more to be commiserated; I allude to the French and German infidels. They would dethrone the Almighty Mind, and raise the universe itself to

supremacy. We may not be aware of all the allurements that draw and all the forces that impel these strangers to our shores, but we can not be unaware of the design of that Providence which sends them among us.

Glance with scrutiny at the superstition of the semi-paganized Catholic, at the midnight gloom of the pagan Chinese, and at the reckless audacity of avowed infidelity. The aggregate of these classes are counted by millions; they throng our cities; they are diffused over our rural districts; they must absorb or be absorbed; they must make us like themselves, or themselves be made like us. What, then, is our Gospel provision to secure this assimilation? The living mass in our great metropolis swells to more than half a million. Our pulpits there do not exceed two hundred, conveying the Gospel to not more than one in five-to a proportion unequal to our native population. But if four-fifths lie out of the sphere of Gospel influence in that most favored city, what must be the condition of those less favored—those stretching over the vast space between the most Eastern cities and the Pacific Ocean? Can the Church vindicate her policy in so sparsely manning these centers of population? Can there be any foreign interest competing with that of those millions perishing at our very door? The Catholic class of these foreigners form a perfect organism. The concert, the steadiness, and the success with which it pursues its aim is no-

torious. Its history for the last five centuries is alone among human annals. Within that period it has grappled successively with four tremendous forces, and triumphed in every conflict. No corrupt system has ever before proved itself so puissant an energy in society. Of this compact organism nearly one-sixth of our entire population is composed. At the head of these four millions are placed nearly two thousand priests, whose word is law, whose will is destiny, whose curse is perdition. Their asylums, schools, colleges, theological seminaries, and confessionals are the instruments of their formidable power. These agencies, operating in perfect concert, are so thoroughly anti-American, anti-Protestant, and anti-Christian, as to constitute a subversive agency periling the institutions of the New World. To this strength how sadly disproportionate are our hundred missionaries among these millions, making only one missionary to forty thousand! It is true, the proportion is greater to the twenty thousand Swedes, the thirty thousand Welsh, the fifteen thousand Swiss, the seventy-five thousand Norwegians, and to the ten thousand Chinese. This is also true of the one million two hundred thousand Germans, French, and Spaniards, and of the one hundred thousand Mexicans in our territories. Still, the proportion of missionaries operating on all these is fearfully small.

Allow me to propose, as the second object of our home enterprise, the fourteen millions of our abo-

riginals in the two Americas. Our great inheritance was once theirs. The rapidity of their decrease has a parallel only in the rapidity of our increase. Aside from the African race, none on the globe has been more peeled and crushed. The mere mention of the millions that, in the South American mines, sunk to a premature grave, is heart-rending. Only scattered fragments remain of all those tribes which once employed fifteen hundred languages. And in North America they have successively retired before the pale-faced invader, till they stand trembling before his ruthless violence on the brink of the Western Ocean. Most of the tribes in the United States and territories—seventy-five thousand—are now accessible to the missionary. Numerous of these communities are now inviting fields of Gospel labor, not one-fifth of which are now occupied. I know that the exterminating sentence of these gloomy wanderers has long since been pronounced by the voice of events; but shall they sink to the grave of forgotten nations—shall their sun go down behind the hills of eternity without our letting in one beam of the Star of Bethlehem to gild the midnight hour of their doom? We must respond to that authoritative demand, whether our energies shall be exhausted on the Kaffir, the Hindoo, and the Hottentot, to the utter neglect of the Blackfoot, the Flathead, the Camanche, the Patagonian, and the Esquimaux?

But the African race in the New World forms

another object of our enterprise within our national precincts. Nearly four millions of these are slaves; half a million are nominally free, but in several of the States they find no place for the soles of their feet. For all these five hundred thousand not a white missionary labors. Of our relations to the millions in bondage I dare not trust myself to speak. Never before did the light of Goshen and the night of Egypt dwell so long in juxtaposition. Here is the blackest cloud that ever canopied a pagan allotment, and yet it is fringed with the light of a peerless freedom and a pure Christianity. Never before did the sun shine on such a spectacle. Though one in twelve of these bondmen are in the Church, how mutilated is the Gospel they hear; while the great mass, apart from this small fragment, are wrapped in an unmitigated darkness! Am I, then, required to prescribe the mode in which the Gospel may reach them? On this I must be silent till the plan of Providence in this rebellion shall be further unfolded. When the trumpet of freedom, blown by the lips of authority, shall send its shrill blast over the whole circumference of slavedom—then when the jubilee shall have come, and the living echo shall fly, and be propagated by the mighty shout of emancipated millions—then will the Gospel have free course through all this realm of heathendom. I know this bloody revolution was inaugurated to rivet and eternize their fetters; but He that sitteth in the heavens

shall laugh—his hand shall strike off those fetters. But we have delayed too long on our own missionary field at HOME; let us merely glance at the claims of the foreign field on the Church.

Among the thousands of the West India Islanders there are only three hundred and sixty-two missionaries and less than eighty thousand members. The Pacific Islands, sixty years since shrouded in pagan gloom, have now one hundred and forty missionaries, about one thousand helpers, and more than fifty thousand members. On the Western coast of Africa, where the horrors of the slave-trade had long deepened the gloom of heathenism, are now one hundred churches, fifteen thousand members, and as many more native youth in Christian schools, and the Bible in more than twenty languages. This populous continent, next to India, is throwing open its wonders to the eye of science, and promises soon to become the broad theater of aggressive Christian movement. In Turkey, where Islamism is working out its great experiment—where it has occupied more than a thousand years in testing its institutions, and where, in the very garden of the globe, it is rapidly dying—there, where the door is now open to our missionaries, we have but seventysix among this mass of one hundred and forty millions of Mussulmans. The paralytic shock which fell on paganism prior to Christ's advent seems to have smitten Mohammedanism. A thousand missionaries, ready to be martyrs, should now be there.

We must next refer you to the stupendous mass of humanity crowded together in China, and inquire how many Christian agents have the Churches sent to save these four hundred millions? The reply is chilling when the answer is less than two hundred, including all their native helpers—less than one missionary to two millions of pagans.

Passing in silence the millions of Catholics and the smaller fields in Scandinavia and Germany, let us advert to India. Exclusive of the Archipelago of Thibet and Siam, which have but fifty-one missionaries, that populous land, older in science and more perfect in language than Greece itself-the parent of all the classic tongues, and rivaling in antiquity the theocracy of Palestine—this ancient land, within whose precincts the rebellion has just been crushed out, is now eminently open to the Gospel. Nearly five hundred missionaries, with nearly four times this number of helpers, are now cultivating that great field. But what are these, with their thirty-three thousand members, and the Scriptures in fourteen languages? What are these among two hundred millions bound in the adamantine chains of caste? More than two thousand years that wall of steel has been enlarging in its proportions. All the subverting influence of revolution and conquest has failed to crumble it; under the whole heavens there is but one agency adequate to this achievement—that is the Gospel power wielded by your missionaries.

But these details must be concluded by a general statement or two. Of all the one thousand five hundred and thirty-six missionaries in the foreign fields, only four hundred and eighty go from the American Churches; consequently, one thousand and seventy are from the Protestant Churches in the Old World; so that our Churches are exceeded by more than a hundred per cent. The sum total expended annually for all foreign missions is less than four millions. That which all Christendom spends annually for war averages eight hundred millions; so that two hundred times as much is spent for the destruction of men as is devoted to saving them. The disproportion is still more astounding between the number employed in the battle-field and the mission-field. Here are fifteen thousand missionaries employed to enlighten six hundred millions of heathens; and these millions are passing away at the fearful rate of ninety-two thousand per day; equal to four thousand per hourmore than one each second. Who shall arrest this tide of souls in its fearful plunge? Will not hearts, fired by the love of Calvary, pant to do this at any sacrifice? Would they not do it, though sure of falling on the scorching sands of Africa, or of bleaching their bones under the burning sun of India?

Permit me now to close this address by a rapid glance at the missionary relations between the HOME work and the FOREIGN work. The law of Christian

agency can not be out of harmony with the law of social agency. This law graduates obligations by proximity; this nearness may be in consanguinity, in contiguity, or in other facilities of mutual action. We can not be unaware that the genius of the moral system makes its first requisition for self-culture. The practicability of the second requisition to cultivate others is suspended entirely on fidelity to the first. Each must acquire the qualities, the excellences he would communicate - must possess them before he can transfer them. Such are Christian graces inherently as to operate vigorously as they can do it successfully. Self-improvement is social improvement; self-neglect is social neglect. This is the principle which requires the individual to work outward toward the circumference-through the domestic and neighborhood spheres toward the more distant objects. The same order is appointed to regulate Church agencies. Its own spirituality is first an intrinsic glow; next the vicinity feels the contagion; then it pervades the larger sphere; then in its outward course, mingling with kindred influences, it swells into a tide which rolls beyond the bounds of Christendom to assimilate dark nations into the likeness of the Christian Church. The missionary spirit, then, does not kindle the life of the Church, but is kindled by that spirit; it is not its cause, but its index. The one is the fountain; the other is its stream. These may reflexively augment their source, but can not originate their

source. The course of action in every living organism is from the center outward, not from the circumference toward the center. Feebleness at the deep seat of life generates inefficiency at the extremities; the inactivity of the limbs results from the weakness of the heart's palpitation. The radiations of heat must ever be in proportion to the volume and intensity of the flame. In obedience to the same law is the divergency of light which so beautifully symbolizes the spirit of missions.

Indeed, all vital power which mysteriously pervades every thing living in the universe, acts from the center, and fills a sphere whose extent is the measure of its inherent vigor. Mark this phenomenon of Christianity at its inception! So intense was the holy flame kindled at Jerusalem, that within one short age its radiations pierced the gloom of whole nations. Did the American Churches glow with that apostolic ardor, this continent would be a lofty lamp-stand from which the sacred flame would flash over all heathendom. How, then, shall our efforts be made commensurate with our object? By a boundless confidence in the Gospel, and by a hopelessness in all other means—a profound conviction of its fitness to the nature, the character, and the condition of the race—a confidence in the comprehensive truths it involves, such as the unity, the corruption, and the ransom of the whole species. All other remedial schemes may be classed in the three systems; namely, the religion of the Empire,

the religion of the priesthood, and the religion of unaided reason. By analyzing the elements of these it is easy to see that they must have been put to the test of unsuccessful experiment. The first pressed man's religious nature into the purposes of tyrannizing over him; the second, for selfish ends, usurped the Creator's place by the pretense of being God's vicegerent; the third superseded all revelation from Heaven by proclaiming the sufficiency of mere reason to pierce the arcana of eternity. The Gospel stands alone as a remedy; it does not ignore man's relapse, but provides for his restoration, irrespective of climate, or color, or age, or sex, or any other possible circumstance. Unlike the ancient religions of the Ganges and of Scandinavia—which to perish needed but to exchange places—that of the Gospel flourishes with equal bloom amid the perpetual snows of Russia and in the long Summers of the tropics. Let us, then, make the extension of this everlasting Gospel commensurate with its applicability. Let us rest not till the whole earth becomes an altar, the affections of the transformed race an offering, and the love of Calvary becomes a kindling fire—till from every heart that throbs in a human bosom pure incense shall arise to our crucified and matchless Restorer.

XVIII.

A MISSIONARY ADDRESS:

DELIVERED ON THE DEPARTURE OF REV. J. R. DOWNEY
AND WIFE FOR INDIA.

MR. PRESIDENT AND FRIENDS, — The enterprise which has convoked us once occupied the Trinity in council - not a mission from America to India, but a mission from heaven to earth; the missionary was not our brother with his companion, but God's Son with our wedded nature; it was not for the redemption of a nation in Asia, but for the ransom of all that inhabit the globe. But all this difference between the species and genus removes not the kindredship between them. Every missionary is a worker together with God. His acts look back to the redemptive principle, and his achievements are illustrations of that principle. We have reached a period in which Christian missions to foreign lands are largely approved, though by different parties this approval is on various grounds. A large class approving them do it solely on secular grounds. The greater thrift which Christian missions have secured to pagan communities has come to the knowledge of such through foreign travels, missionary reports, and kindred sources. The domestic comfort, neighborhood schools, printing-presses, hospitals, and churches, have made mission stations an oasis in the desert. The contributions they have made to geography, natural history, and to geological phenomena have extorted the eulogies of these secularists.

Meantime missions have been considered on another side by mere philanthropists. Such eulogize them in their LITERARY aspect. Finding that scores of languages, otherwise unknown, have by the missionary been reduced to alphabetic order and handed over to the multiplying agency of the press, that large contributions are thus made to comparative philology, and that ethnology has been improved from the same source, he regards missions as the handmaid to literature. Viewing missions from a still higher point, the philanthropist, with a benignant eye on the elevating processes of the school, the press, and the Church on the pagan mind, pronounces missions the friend of man, judging that whatever vanquishes beastly degradation, and rekindles the light of long-extinguished reason, must be an unmitigated good.

The development of such facts has compelled even the *freethinkers* of England to pronounce eulogies on missions. The Westminster Review—that medium for English deism—ignores that living spirit from which missions derive all their energy, and

yet declares their "true object is the hope of raising whole nations out of a state of idolatrous corruption in morals into a condition of Christian civilization." How unequivocal must be these sublime results of missions to extort such praise from such a source! Still, merely their human characteristics are here recognized; they terminate the crimes, the cruelties, the superstition of paganism—being an element of social power. How consistently these gentlemen eulogize the workings of this institution, and vilify the principle from which it derives all its energy, we leave others to determine. To sneer at the cause and eulogize the legitimate effect; to suppose the Gospel merely human, and yet to allow that it works out a result to which no other human means are adequate; to allow that it strikes at the root of deep-seated vice, and yet itself is merely a temporary good; to do this may be worthy of deism. What will such thinkers answer when you put the questions direct: Are not the highest interests of man those of his spiritual nature? Are not his noblest relations such as bind him to a wasteless future? Must not his moral elevation of character demand a proportionally-higher allotment in the endless future which is bursting upon you? Must they not deny to man a nature surviving dissolution, or cease to elevate his mere civilization above that etherealizing, moral purity which allies him to the Great Unseen? That the Gospel assumes an adequacy to refine the polluted is obtrusively clear on the very face of it. If this power do not invest it its claim is an imposture, and it could, therefore, never impart the boon of civilization which even infidels award to it. It must do less than this, or it must be able to do immeasurably more. The monstrous conclusion reached by this secular theory of missions must not escape us—it is this: that idolatry alone needs to be vanquished, and that, therefore, it does not involve the most degrading vices. Biblical description and direct observation combine with ancient history to show that idolatry is but one of the manifestations of the profoundest heart corruption. The nations of Canaan, the Cities of the Plain, are divinely represented festering in their pollution, as specimens of idolaters. No new proof can be demanded that polytheism and corruption are commensurate. No true picture of idolatry was ever without the most revolting features. That drawn by Inspiration (Rom. chap. i) is peculiar to no age or country. It is true the lapse of twenty centuries has deepened the colors of that dark picture. The dreadful leprosy, instead of fading, has become more deeply struck within. When Echartthe missionary to Hindoostan-read to his pagan audience St. Paul's catalogue of pagan vices, they confessed the exactitude with which the reality among themselves corresponded to the delineation of the apostle. "None but a personal observer of heathenism," adds the missionary, "can grasp the full import of those inspired epithets, or pronounce them with appropriate depth of emphasis."

It is not possible that the murky cloud which has shaded pagan lands should not have grown denser through all the past apostolic ages. When the celestial message first stirred the stagnant mass the resistance was fierce, but its scope for accumulation since has been fearful. This class fearfully blunder in the conclusion that the absence of virtue is not the presence of vice. Were this so perfect neutrality in morals would be possible, leaving a highlyendowed intelligence irresponsible. The secular theory of missions in question is, therefore, amazingly superficial, not having a single apprehension commensurate to heathen character. Had the Gospel no higher aim than to civilize it would certainly fail to do this. It proclaims the regeneration of the heart to be its paramount aim. If it can not effect this it is an imposture, and, as such, can not do the other. That must be a strange view of God's government which supposes it can employ duplicity to work out its ennobling designs. Indeed, were there truth in the secular theory no missionary would ever enter the foreign field. The speculating traveler might enter it to listen with a curious ear, or inspect with an eager eye, the novel scenes of benighted humanity; he might flit over such a realm like a butterfly across a flowery field, but never would he patiently toil with the benighted to vanquish his ignorance and reconstruct the processes of

his faculties. The history of the world may be challenged to furnish a single instance of all the infidels or skeptics on earth ever sending a single missionary to accomplish for the heathen that civilization which they deem the highest object of the Gospel. The fact is that the great element of power which works deep down in our nature is utterly wanting in their Wintery scheme. They seem instinctively aware that the moment the secondary effect of the Gospel is substituted for its primary aim—the instant the reflex is put for the direct both vanish together. Indeed, the stupidity is scarcely endurable of supposing that the reflex influence could survive for one moment after the primary aim is canceled; after the cause is annihilated, how can the effect continue to arise from it?

This broad fact, then, is highly significant; namely, that the advocates of this secular theory have never, in one instance, experimented on its efficacy: this alone strongly indicates their conviction of its powerlessness. They admit—through the Westminster Review—that "the Christian motive, above all others, impels the missionary on in his work of sacrifice;" but how can this motive, which they maintain to be false, be the most cogent within the sphere of philanthropy? Is the moral system such that its interests are best promoted by falsehood? They allow that "nothing but Christian conviction can create an imperative feeling of obligation to fly to heathen rescue;" and yet this conviction is one

only of pitiful self-delusion. If, as is here conceded, the temporal calamity of benighted nations can not rouse enlightened races to relieve them, and their rescue from eternal agony can, is this more quickening motive a false one? Must all the true motives within the range of thought fail to prompt to the highest achievements of humanity, and self-delusion alone be competent to do it? Restore the process to its Scriptural order, by making the salvation of the soul the supreme aim, then the cogency of the motive accounts for the loftiness of the achievement, and for every incidental effect arising from so godlike an aim. The work of the missionary is to let into pagan mind light above the brightness of the sun; not in its blinding floods, but in its growing intensity; not so much for their perception of guilt-of this they are agonizingly aware—but for their discovery of a remedy of which they have never heard. Conscious they are of the wrath with which the heavens frown over them; but how that wrath can be made to melt away into a Divine smile they know not. The missionary utters the Divine Restorer's name, the gloom breaks away, and new ends of existence start into light. His simple assurance "that God can be just and the justifier of him that believeth in Jesus," gives a new element to repentance, justifying power to faith, and an infinite object to hope. Christian missions multiply and intensify saving motives. They give to the benighted the BIBLE,

the Sabbath, the MINISTRY, and the Church, Each of these is a powerfully-modifying agency, and together they soon work out for a community a new social system. That gloom is soon vanquished which concealed the purity of God's justice, the sanction of his law, the depth of his mercy, and the sublime mystery of the incarnation. But these spiritual discoveries are so far from precluding an incidental end that they necessarily issue in it. What produces inward purity to the converted pagan through this secures to him outward thrift. This effect can no more be substituted for the cause than the order of the two can be transposed. The powerful operation of the Gospel on the civil and social relations of man is through the viewless agency working on the inner man-the one is simply the outward manifestation of the other. The fountain becoming pure, the streams are sweet; the character of the fruit corresponds with that of the tree; the purity of life flows from the sanctity of the heart, and not, as our theorists would maintain, a manifestation in the outer man of what was not in the inner man.

But as India is the destination of these missionaries, a few utterances regarding that ancient land may be proper. In one aspect India is interesting there Hindooism stands alone, as it has stood for thousands of years; it is the fact of a living antiquity of a high order. What other human institution of so early date has not long been among the

things that were? But for the perpetuating voice of history it would now be as though it had never been. But this Hindooism, hoary with the frosts of a hundred ages, is now what it was when Alexander invaded the Indies. What must be the rigor of that system which has sustained that physical and intellectual life of the nation in spite of its crushing errors and abominable idolatry! This institution, stretching through so large a portion of man's history, makes India a field of interest to all earnest inquirers. Here the ethnologist finds scope of his researches. Here the Scriptural interpreter and antiquarian will not be disappointed. Comparative philology no where else finds more materials than in India. There lies the Sanscrit, dead but unburied, the parent language of all the classic tongues. Of little less antiquity is the Tamil, in its two dialects. This is the depository of all the science, literature, and religion of the land. Here is that Hindoo philosophy to which, as to its source, the ancient Greek philosophy is traceable. Of Plato's philosophy it is truly asserted that "he made the Orient its basis and the Occident its superstructure." This mysterious Hindooism hinges on many Bible facts and truths at numerous points. In its earliest stage it synchronizes with some of the remotest events recorded of the postdiluvians, embodying many of the characteristics of Abraham, Moses, and of Noah, and those of many other Bible worthies. These the archeologist will trace to their

sacred source, and will be amazed to find at the basis of this system of monstrous error some of the great truths revealed from heaven. Among these are monotheism, the soul's immortality, the great redemption, and the like. But these are so intermingled and diluted with debasing error, or so concealed by false metaphysics, as to be powerless to save, while they impart vitality to the errors which debase them. But stereotyped as Hindooism has been for many ages, it has internal evidences that it was long in a forming state. Vishnu is often represented by it as crushing the serpent's head, and as being wounded by it-where the allusion is direct to the first page of man's moral history; while there are not traces wanting of the apostolic agency in that ancient land, showing that centuries measured the growth of Hindooism. Your missionaries may exhume these fragmentary truths from the rubbish of two thousand years, and appropriate them to the great purposes of their mission. But I must not terminate these remarks without a few utterances to these self-sacrificing missionaries.

My dear brother and sister: the peculiarity of our present meeting is derived, in part, from the speed and permanency of our parting, and, in part, from the grandeur and solemnity of the object which separates us. You have now reached the point where your pilgrimage with civilized man must terminate. Your departure, though not to another planet, is to another continent, where hu-

manity is all unlike its phases with which you have been acquainted. There the rigorous Winter of heathenism has for thirty centuries been congealing the moral sympathies of the nations; there the utter perversion of man's noblest powers has been almost completed. How far you will be shocked in comparing this bright eminence on which the sun of revealed light pours its floods, with that dark valley on which no beam has fallen, experience must declare. In reaching the grand purpose of foreign missionaries you have doubtless enumerated the endeared objects you are to leave—the tender associations of life's morning-the bright objects which your own young affections bathed in their radiancy. Still, there is a binding unity which is defiant of both space and duration; that unity belongs to the system under which we act, to the kingdom we promote, and to the agents of our redeeming Sovereign; that unity will be ours after thousands of miles shall have divided us. When we shall no more hear your voices, or see your faces, or listen to the footfall of your returning steps-then, when we shall bow at our Christian altars, and you kneel amid pagan temples, our voices mingling with yours, will, in the highest heavens, reach the same ear and the same heart.

The Church, then, through my lips, would bid you go far hence, and, as her messengers, to grapple with the giant power of idolatry—to face the storm and breast the flood—to bravely toil and, if

need be, to die for the name of the Lord Jesus. And with one fervent, importunate, and perpetual prayer, the Church will ask that his grace may inspire you, and that when the bright array of his servants shall homeward return, who have cultivated many a field on the darkest pagan shoresthat then the stars in your crown may be numerous, shining forever and ever to your Master's honor. Under the pressure of these mighty claims you will not be detained by those numerous voices which say, Stay for us. Among these voices is the tenderest sound—not from the companions of your youthful pilgrimage—not from your classmates in school or Church—not even from your younger brothers, who tearfully say, We shall see our sister no more—but from those parental lips which quiver in the utterance. There, behind the parents' valedictory words, lies a depth of emotion which no line has measured, which no distance, no duration can exhaust; there it glows in its ineffable intensity and beauty—through the lapse of years, change of manners, loss of fortune, decline of health, and distance of place—through all the mutations of time there it glows warm and quenchless as the sun in the heavens. There is no love which exceeds it but that of the Redeemer.

May he who gave his Son to ransom the heathen sustain these parents who give their daughter to apply that ransom!

XIX.

THE MISSIONARY WORK:

AN ADDRESS DELIVERED ON THE DEPARTURE OF REV.
P. T. WILSON AS A MISSIONARY TO INDIA.

Mr. President,—The occasion that has assembled us is not aimless; it borrows grandeur from the object we would promote. This is the third occasion within a single term on which our tears and triumphs have mingled. The third member of our Institute has just uttered his farewell on his departure for the same distant field. By this threefold cord the "School of the Prophets" will long be strongly bound to the mission in India. The same great field has been entered by laborers from our sister institution of Concord—that brilliant "star in the East." Indeed, the noble superintendent of that mission acquired his discipline and imbibed his divine philanthropy in a kindred institution beyond the stormy ocean. Should this school - founded by that sainted lady who has ascended to a hight from which she can watch the field it supplies - continue to furnish missionaries in the same ratio, before the flight of a single century they will occupy a field on which the sun of Nature never sets. Ascended sister, never shall a commissioned youth pass from our halls to pagan shores without making our praises to Him who prompted your contribution to his preparation! Should the mysterious laws of departed saints permit your scrutiny of what is now passing, we bid you hail as a participant in our joy, and as the divinely-prompted instrument of this joy!

And permit me to remind you who are beneficiaries of this munificence, that in the great mission of life sacrifices and honors are commensurate; especially is this so in the history of the Christian ministry. When the minister aims at little he accomplishes less; when he sacrifices nothing he wins nothing; when he dares to cast away nothing for his Master he accomplishes nothing for the race. But resigning the whole world, with its wealth and wisdom, pride and pleasure, ease and power, he writes his name in letters of light high on the scroll of sacred honor. So that to lose nothing is to gain nothing, and to sacrifice every thing is to win every thing.

When the Macedonian conqueror with his noble phalanx landed in Asia he ordered the destruction of his fleet, deeming the destruction of his forces less calamitous than their cowardly flight. In accepting this appointment, my brother, you must also cut off all means of retreat from the conflict. Like Cæsar, having passed the Rubicon, victory or

defeat is a stern necessity. You are the messenger of the Church, through which its great Head says, "Behold, I send thee far hence!" Since the ancient East has unbarred its thousand gates to God's heralds, the heart of the Church has throbbed for its speedy enlightenment. She looks with strained eyes, with fervent hope for the apostolic achievements of her messengers. Their failure would extort her groans; their success kindle her rapture, and accelerate the world's moral rescue. You will not regard me as placing an extinguisher on your zeal when I advert to the twofold aspect in which it is possible to regard the missionary enterprise. It has a romantic side and an evangelical side. The poetry of foreign missions glows and charms in the incipiency of the enterprise. In the weeping farewell of a thousand kindred voices, in the wild scenes of an ocean voyage, in the new stars kindled in the canopy of a strange heaven which may arch the distant field, in the development of hitherto unknown characteristics in man as a pagan, in the intense gaze of ten thousand eyes fixed on the far-off heroic strangerin these and kindred novelties the most alluring charm may be felt. But this romance is only the prelude, not the scene to be enacted. No sooner does the stern reality of the work become a matter of experience than the bow fades from the heavens, and its bewitching beauty becomes a sullen blank. The reality of your work will be cold, exhausting, and revolting. You must first pass that great gulf dividing between your language and that in which you are to deliver your message; you are next to master those ancient manners and customs, those peculiar habits of thought and complicated superstitions, which are stereotyped by the indurating processes of ages; these have choked almost every avenue of truth to the heart.

In spite of all these obstacles, the change to be wrought in individual minds is greater than the revolution of a kingdom. In the face of these sternly-resisting influences - which have accumulated vigor for thousands of years - your work is to reconstruct society on a new substratum. Nor is it unfit, my brother, to premonish you of the contrasts between your ministry here and in heathendom. Here you sustain to society the relation of affinity; there of repugnance. Here the very air is redolent, sweetened by fragrance streaming from higher worlds; there it is poisoned by the odor of superstition, which ages have intensified. Here the minister's hope of success is kindled by the graciously-quickened state of men's moral sensibilities; there these susceptibilities have been wasting for ages under the dreadful blight of obdurating superstition. But in the midst of all these appalling obstacles you are to labor in hope; because you are allied to an agency to which no obstacle is insurmountable—an agency involving an all-comprehending atonement, an all-embracing promise of its efficiency, and the unity of all branches of the

race - an agency proclaimed by ancient promise, and described by evangelical history. Though this agency may seem slow, still is it sure in its operation. The seed you shall sow may require more than a Summer for the production of a harvest; in the Lord's harvest-field ages may intervene between sowing and reaping; but the germinant vitality of the seed you deposit in pagan soil, like that of the wheat in the Egyptian pyramid, may, after the lapse of ages, be productive. Watered by the sower's tears, and fanned by the Spirit's breath, and quickened by the beams of the eternal sun, it shall arise in a golden harvest, and finally wave before the angelic reapers. And, if not before, when the lights of time shall grow dim with age, the fruit of your labor, like distant chroniclers, shall record your achievements as connected with a thousand others who shall have contributed to the redemption of India.

And now, my dear brother, at this parting hour we would profoundly feel with you that it is not in the distance of place or of time to sunder or even weaken the ties of kindred minds. Though these are strengthened and brightened by identity of habitation and frequency of intercourse, yet what is essential to sanctified humanity is defiant of mere circumstances, and can appropriate such as are most malign to its own elevation. Even the distance of time and place may become a medium of augmenting our mutual interest. This mysterious

distance, which adheres only to the finite, is powerless to extinguish that Christian love whose origin and aliment are in the Infinite. Like the atmosphere of the globe, the sympathy of heavenly minds binds all to their great center. We shall be apart in body, not in mind—in persons, not in purposes. On that far-off shore, where superstition has long reigned alone, you will doubtless feel the moral chill of a midnight hour upon you. This may even intensify when your work is done-when you shall lie down to die; for then the past becomes present, and you will contrast the bright visions of this Gospel land with that starless sky which canopies those pagan realms. But other visions will also open on that hour of transition—as the field of your toil had been dark, the heavens that open above you shall be bright. Go then, my brother, with the blessings of the Church accompanying you, to toil, and sacrifice, and die in that same enterprise which brought the great Restorer from the highest heavens.

XX.

THE GOSPEL ONLY ADAPTED TO EFFECT MAN'S REDEMPTION.

AN ADDRESS DELIVERED BEFORE THE MISSIONARY SOCIETY OF LAWRENCE UNIVERSITY.

Mr. President and Friends,—The great cause of Christian missions which has convened us derives its importance from the cardinal truths which it assumes. Among these are the religious faculty of man, the moral blight which has fallen on his nature, the sovereign remedy for that disease, the universality of man's susceptibility of that remedy, and that the living voice of the commissioned heralds is the appointed channel through which it is to be applied. That numerous schemes have been invented to repair this depredation we are certain. We would test their right to the claim by a common standard. That, and that only, which proves itself fitted to the restoration of the morally fallen can endure the test. It must be truthful in all its relations to the universe, as those relations are no less in harmony than the attributes of the Godhead—any restoring scheme in conflict with them must be spurious. Its apparent adaptation to restore a part of men and not all men would either be the denial of the unity of the race, or proof of its own falsity. Whatever secures the adaptation of religion to one man must to all men-whatever fits it for one class must for all classes—for one climate, can not fail to do it for all climates-for one age, for all ages. It must find no invincible obstacle in the whole range of human history. It must be intelligible to the masses because they are the masses—the majority. If the mind in its very structure requires evidence of what it believes, a religion to save it must place its proofs on the lowest level of human intelligence. But here you will not mistake me by supposing the presence of evidence is the absence of mystery. The evidence of Divine truth is seen less in itself than in the miracles that authenticate it. This is the proof we claim for the Gospel you are sending to the heathen, and it is the very proof we deny to all systems competing with the Gospel. "Superstition-" is the cognomen of all uninvested with this supernatural proof. We deny it to "Islamism," which for ages never pretended to be founded on miracles. We deny it to the Papacy, which, as a hierarchal scheme, rests on the most monstrous usurpations, superseding the highest provisions of Christianity, claiming those very prerogatives which it vilifies.

But is there not an intelligibility in the Christian faith when studied merely in its own unvarnished records? It has a fullness of proof in those

facts and principles which have been gathered and evolved by the toil and talent of ages; but it also has convincing evidence spread like a sheet of light over the face of its records. I will dare to ask you what earnest inquirer ever pored over the four Gospels without finding the truth of their contents in the manner of their statements—without finding that ineffable truthfulness which, like the intuition of sense, has its proof in itself? What earnest inquirer ever studied the picture they draw of the inner man without the spontaneous exclamation, This is the very heart which beats in my bosom! Indeed, there is not a lesson of this kind taught by these Oracles which is not fully corroborated by conscience. The lessons they both teach on the nature of morality are not many, but the same. The same principle underlying God's Oracles and man's conscience throbs with the pulsations of divine life. In the nature of these evidences is thus found the adaptation of the scheme to the masses of the race. This suggests that other point of adaptation which it has to the poor. They, being the majority of men, could, by a divinely-restoring system, never be left unprovided for. A prophetic characteristic of the Gospel was, it was to be preached to the poor. Till this great elevator came through the gates of light to uplift humanity, what indignity was not done to the poor? - the tools of ambition, the instruments of luxury, the victims of oppression, the objects of bitter scorn,

were they. But Christ had no sooner lighted on the globe than the scene changed. By his scheme all men were placed on an equal footing in the inherited elements of their nature—all were shown to be equally rich in susceptibilities of moral government and of endless bliss in the highest sphere of glorified humanity. Had it not thus grouped together the entire race, its final failure must have been utter. The moral deliverer of this class is made a thousand times more welcome by the crushing burden which had previously pressed upon it.

Another characteristic of a religion for the race must be such as will work out for it mutual rights. As the fatherhood of God must involve the brotherhood of man, it must recognize the common apostasy, the common redemption, the common heavenly succor, so that it may be adequate to bestow, not equality of circumstantial condition, but an equality of human rights. Though these have been confounded by the advocates of heathen caste in Christian society, their distinctness is too palpable to admit of discussion. When the spirit of our Christianity has thoroughly permeated the race, then will its injunction, Love thy neighbor as thyself, become a universal realization. The Christian system regards the domestic and civil institutions no less of God than the Church organism; so that parental authority and law-enforcing power are divine, and Christianity demands, with trumpet tongue, that all do that toward others which "is

just and equal." Could it sanction oppression it would be founded in tyranny, and must flee away at the approach of the Great White Throne. But its radical principle is a thunderbolt to crush all usurpation.

In characterizing the Gospel which you send to the heathen, I must not fail to advert to its restoring provisions. This remedial distinctive is not incidental, but fundamental to it. Every heart painfully knows that as soon may the shadow forsake the substance as apprehended penalty be apart from felt delinquency. If violated government and free pardon ever concur without the overthrow of authority, redemption must interfere. But whence redemption? The solemn echo answers, Whence? All voices were silent. The Divine utterances on the theme were so shrouded in symbol that it required the fulfillment of prophecy to certify its import. A clear solution of the enigma was finally made by the Restorer's own mysterious appearance, which made it certain that God could be just and the justifier of him that believeth in Jesus—that the ends of penalty could be answered without the infliction of penalty. Because the elements of this stupendous scheme can be scrutinized only as facts and not as connected parts of a measureless whole, this does not impair its efficiency, as it is a necessity of limited minds grappling with depths beyond them. Should it not suffice to know that Jehovah can be both just and exorable—that broken law can be upheld without the infliction of its penalty—that the offender can have impunity without becoming audacious—that justice and pardon can harmonize when their coöperation is preceded by repentance? Is it not enough to grasp these thrilling facts without being able to trace the ethereal connections between them? This redemptive characteristic of Christianity clothes it with a grandeur and solitude which must forever keep it apart from all other religions, and leave it alone adapted to the race.

Cast a piercing glance at the Papacy, and you will see that it virtually rejects these merits by making them availing "only on the ground of penance"—at Mohammedanism, and you will find that expressly rejects them by affirming that God secretly took Christ to heaven, and that another died in his stead, leaving the faithful to be saved through their own sufferings. Nor will you find in all the modifications of heathenism a shadow of this fundamental redemptive principle. Its whole intercessory provision consists of intermediate demons, not furnishing a ground of man's access to God, but merely a means of it—not on the Restorer's death, but on the offender's tortures must be rely. The extent to which these pacify conscience is proclaimed by the midnight horrors of their bloody rites.

Another characteristic of a universally-applicable religion is its *intrinsic provision for self-propagation*. Many a system-maker has theorized beauti-

fully on the fittest means morally to elevate the race. The arts, social institutions, literature, and commerce have all been eulogized as the mighty means of man's perfection. Their claim may be tested both historically and intrinsically. Indeed, in both these regards they have been tested, and the failure of the experiment has been complete.

But the Gospel never enthrones itself in the experienced heart without generating the fervid desire for its universal diffusion. A beam of light was never more aggressive in the territory of darkness than the felt Spirit of Christ in the bosom it sways.

The deistical sympathizers with the Westminster Review—number for 1856—eulogize missions, from a secular stand-point, as the "civilizers of savage humanity." Now, we have no conflict with these gentlemen on this question; we concede the fact that missions civilize savages; we maintain, with the philologist, that they extend the knowledge of languages—with the philanthropist, that the school, Church, and press vanquish the horrors of paganism; but we also maintain, with St. Paul, that the Gospel translates men from death to life. How shall we characterize these freethinkers, who lavish their praise on these legitimate workings of the Gospel, and stigmatize the Gospel itself as mere superstition—awarding to it the highest power of social regeneration, and yet sneering at it "as requiring an easy faith," as though sweet streams

could emanate from a bitter fountain! That theory makes the monstrous assumption that polytheism may be apart from pollution—that idolatry does not necessarily involve degrading vice. Though this is in the face of all history, and of innate tendency, still is it vital to the theory. It rejects the Gospel power to renew the heart, while it proclaims its agency to reform the manners, ignoring the fact that the absence of virtue is the presence of vice—that neutrality in a moral agent is an impossibility.

Let me challenge the freethinkers of every age to identify a single instance of a missionary being sent by them to civilize the heathen. Believing, as they do, that civilization is the highest boon to man, why have they never employed an agency to bestow it? This fact betrays a secret want of confidence in all reformatory agencies which leave the heart unchanged. Well may you confide in that grand scheme to improve the lower nature and narrower interests of men, which, from generation to generation, has poured a flood of purity on the myriads of the ransomed.

But the SUBJECTIVE fitness of the Gospel should not escape us. Unlike all other religions, the tendencies of its facts are in harmony with the requirements of its precepts. These precepts, though often most particular, accord with the fundamental principles. How nicely it adjusts its claims to our sensitive nature, interdicting alike austerity and licentiousness, is seen by its utmost avoidance of the

opposing extremes. It dwells on the Divine moral perfections in a manner exactly adapted to raise our moral nature to the same elevation, presenting the exercise of his benignity as our model. Its relation to human conscience is entirely unique, adapted to secure both its activity and tranquillity, both of which have never coexisted under the management of any other system. Christianity satisfies our moral sense of justice, which is so shocked by the inequality of God's administration to society; showing us that this being the probationary and not the retributive state, the law of compensation will operate in the life to come.

The Gospel you send to the heathen indicates its claim to deserved universality by its nicely-adjusted claims on man's sensitive nature, interdicting alike austerity on the one hand and all licentiousness on the other. Nor is it a less striking fact in the Gospel that it presents moral perfection in God exactly adapted to raise the moral nature of man toward the same Divine eminence. To facilitate this elevation it embodies the abstract standard of excellency into practical life, making our "Living Head" our exact pattern. Its peculiarity is no where more striking than in its relations to human conscience. Its truths are so related to this faculty as to secure to it both activity and peace. Many a system has given it peace, but it was only in its slumbers; others have roused it to activity, but only to inflict torment. The Gospel alone gives it

activity by the overpowering motives to action and peace, by its imparted *purity*. The Gospel should go to the whole race, because that alone can satisfy the moral sense of justice which is so shocked by the disorders of society. That alone unvails the mystery by pointing to a retributive scene beyond this mingled allotment.

Another characteristic of this divine scheme is, it stains man's pride while it kindles his hope. Indeed, it sinks him into the deepest humility in order that it may excite the loftiest aspirations. Among many more kindred distinctions I will only name love. To this noblest of all principles the Gospel makes its highest appeals. Its foundation the atonement—was laid in love; the principle on which it is propagated is love; the conquest it is to achieve is the extinction of hate; the cement by which it will unite the ransomed universe is love. What, then, is the conclusion from this objective and subjective fitness of the Gospel to regenerate the race? Is it possible to doubt the grand aim of its mission, or not to feel surprise that its friends have not more accelerated its movements toward that lofty consummation?

One palpable inference from all these considerations is, that if Christian missions fail to save the race nothing else can save it. Civilization with all its appliances may go forth, like the morning light, to pervade the globe, but it can never hush the howlings of sin, remove its frightful deformities, or

heal the wound of the world. This achievement belongs to no other agency beneath the heavens than Christ's servants, wielding his inspired Word. For ages pious lips have inquired, with agonizing earnestness, "What shall be done to make redeeming provisions availing to the race?" Never was the answer less embarrassed than at this moment. Doors never before opened to the Gospel are now unbarred. Japan, the most highly-civilized of the pagan nations, welcomes our missionaries to the millions of her people. Central Africa has just developed her accessibility to Christian agency. The moral wall of China, high as heaven for ages, has crumbled; and this change has thrown open to the Gospel one-third of our whole race. The suppression of the bloody outbreak of India has reopened its populous realms to the banished servants, to which they are now returning with rekindled hopes. A mighty struggle has fully commenced in the heart of Europe for that freedom from Roman superstition which will give the Gospel to the States of the Church.

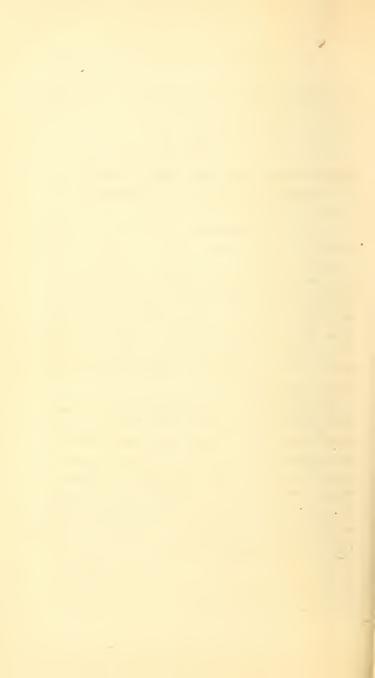
These are among the signs of the times which make no equivocal utterance, but, like a voice from heaven, proclaim all things are now ready. What, therefore, now remains but for the Church to become thoroughly imbued, permeated through and through, with the living light streaming from its eternal Head? Then will it thrust out its commissioned sons glowing in the Redeemer's match-

less love—blending their ten thousand voices to be wafted by the breezes of heaven to the ends of the earth. As no mind can act for the world's redemption by power only as it is in communion with HIM who redeemed the world by price, this vital intercourse is the stern, imperative demand of your enterprise. No agency out of harmony with the living spirit of the Gospel can ever render the Gospel aggressive, and nothing but its aggressiveness can ever secure its universality. Is not the fact most startling that though this inertly-aggressive Gospel has operated on the race two thousand years, it still leaves seventy thousand every day to leap into a pagan's eternity; that it has brought only one in twelve under its direct influence; that only twenty-two-hundredths of man's vast family are swayed by Protestant Christianity?

The stirring inquiry, then, is this, How shall the Church remove this inoperativeness—how shall it soonest diffuse this heavenly leaven through the whole lump of the race? This can not be done by every Christian putting the jubilee trumpet to his lips and blowing it through the pagan realms. Still has every Christian a part to act in this evangelizing process. He can shine by the mild and steady light of a pure character; he can accelerate the missionary movement by the bestowment of his means; he can act on the most distant shore of moral midnight through the highest heavens by the power of prayer. Where else is the flame of

true Christian philanthropy kindled but at the altar of God? How else can it be fed but by the oil of grace; or fanned but by the eternal breath?

I verily believe that the apathy of the Church and the hell of the heathen stand in the order of cause and effect, just as do the glowing piety of Zion and the spiritual rescue of the nations—as a minute application of these principles can only be made by a self-application of them. Let each remind himself that he is a man—that there are a thousand millions more like himself—that of all this great world's population there is only one in twelve like him bathed in the sunlight of the Gospel-that the other eleven-twelfths are making their dreary pilgrimage amid the death-shades of moral disease. Does each present exclaim, Then what can I do for these imperiled brothers of mine? My warning voice can not sound in their hearing, the light of my example can not assuage their gloom, my utterances of prayer can not reach their ears. Can I, then, exert no agency in this world-saving work? The eyes and ears of immortal man are not the sole avenues of fellow-influence. There is not in all the realms of nature an object so dear to the heart of God as the rescue of his Son's purchase—all the members of his Church are the appointed agency.



XXI.

THE GOSPEL THE ONLY AGENCY THAT CAN ELEVATE THE PAGAN NATIONS:

A MISSIONARY ADDRESS.

IF we are right in regarding Christianity the highest style of philanthropy, the Christian should seek with the utmost eagerness for the mightiest social forces by which man may be elevated. Every known force in society has been acting on it for ages, so that a comparison of their energy respectively is now facile.

Civilization, with its institutions, has been proposed as the master-means of man's elevation. Civilization, whose characteristics are commerce, literature, and the arts, is, beyond all question, a priceless social boon; but it is intrinsically unadapted to man's highest elevation—unfitted to expand his noblest faculties. It contains not the principle of self-propagation, or the power of inward assimilation. There may be a tendency, in the course of ages, to perfect itself in its own locality, but none to transcend its original limits by going abroad on missions to perfect humanity. History, it is true,

records of civilization the planting of many a colony with more elevated institutions than those of contiguous communities; but none possessed of that moral power which is indwelling and life-giving.

What was the aim of those most ancient colonies established by Phœnicia? Not even to extend civilization, but simply to protect and enlarge the commerce of the parent State. For what purpose did Greece, at a later period, send out her vigorous colonies in the Asia Minor, and almost to the outlimits of ancient civilization in Europe? Not to permeate darker regions by its intenser light, but for the double purpose of self-aggrandizement and to devolve from itself the crushing burden of its own poor. Why did the early Latins plant their numerous colonies? Not to elevate barbarians to a higher social level, but merely to establish fortresses on their frontier for the selfish purpose of protecting their own State.

The great modern system of colonization has, generically, the same character—the extension of territory, the multiplication of military posts, the acquisition of distant points for the exportation of their criminals—these and kindred objects have been its paramount aim. As witnesses to this humbling conclusion we might summon Algeria, Australia, Cape Colonies, and many other instances. Indeed, we may challenge all history for a single colonization enterprise having for its aim man's elevation.

Not civilization but Christianity alone has panted and toiled for that holy object. Not your colonies but your missionaries are to transform the midnight empire of heathendom.

But I next advert to the claim urged for commerce. This has been regarded the great civilizer of mankind. The maps of ancient history show us the identity of the centers of civilization and the seats of ancient commerce. Such was Babylon on the famous plain of Middle Asia, and Tyre on the early civilized shore of the Mediterranean. the one the wealth of nations flowed in a deep, perpetual stream; into the other caravans brought treasures of Asia; ships conveyed the tin of Britain, the grain of Africa, and the gold of Ophir. Egypt, whose exhaustless soil fed nations by her cereals, receiving in return their various treasures, amazes by the late exhibition of that long-concealed fertility which made her the storehouse of Europe. But this intimate connection between commerce and civilization leaves unchanged the primary object of both. History establishes our gloomy conclusion that never did a caravan go forth from Greece or Phœnicia, or an ancient ship traverse the Mediterranean Sea for the paramount purpose of elevating the degraded or civilizing the barbarous. Indeed, most of those early expeditions were characterized by those piratical aims which were animated by the love of plunder, and were not materially unlike those modern expeditions made by the Spanish and others to the New World. Though the pretensions of some of these were pompously religious, the controlling incentives were commerce, gold, and conquest. Lust, treachery, and tortures, which would have shocked the veriest barbarian, attended almost every stage of their inhuman career.

Nor has mere social institutions the power of assimilation to their more exalted character. Of this defect an illustration is furnished by their operation in conquered India. What have the civil institutions of England done for the conquered millions of Asia? It is true that in portions of that ancient nation are the school, the press, and the Bible; but by what agency came they there? Not by governmental institutions, but by Christian agency-by missionaries often in the very teeth of Government agents. Indeed, we need not leave our own continent to find a painful illustration. What has our own lofty civilization done to elevate the aboriginal inhabitants? It has given them rum to frenzy them, disease to waste them, and the chicanery of civilization to enhance their treachery. But have they not grants, stipends, and reservations? Have they not agricultural schools and the like? True; but whence came they? From Christian sentiment which extorted them from the unwilling hand of Government. The assertion is fully authorized that they are the Eliots, the Brainerds, and the scores of sanctified minds which have succeeded them, that gave to the natives of the soil whatever now ennobles them. But is not literature a reliable means of human elevation? That it tends to extend civilization is undoubted, but that it inaugurates civilization is not human experience. Literature can flourish in a nation only after art has developed its resources; anterior to both the mission of the Gospel is requisite.

Civilization alone demands the elaboration of centuries. That of Greece, rising through ages, culminated under Pericles; that of Rome, after the struggle of centuries, reached its acme under Augustus. But to impart an immeasurably-higher civilization the Gospel demands but a single age.

The next agency eulogized as "the great civilizer of man" is commerce. That this is a grand medium of communicating to other nations whatever may distinguish a commercial nation is palpable. Greece gave this boon to Northern Africa, and finally to victorious Rome. Egypt gave to Greece its astronomy, its philosophy, and, in part, its pagan religion. Then, as commerce demands the press, and this agency promotes literature and thus extends civilization, commerce is in this sense a civilizer. But as it can not give what it has not to impart—being without innate tendency to elevate man's moral destiny—the good it accomplishes is incidental, not primary.

The very reverse is true of the Gospel; it therefore challenges all history for a competitor. Into what barbarous clime has modern literature entered

to dispense its treasures? It has gone abroad to acquire, not to dispense; it has explored the ancient ruins of Athens, Egypt, Italy, to rifle them of their monuments of ancient culture, but never to impart nobler monuments of modern culture. No: it is not commerce, literature, or diplomacy that civilizes the rude and Christianizes the barbarian. is the missionary, with the Book of God in his hand, the love of Christ in his heart, and with the apostolic mission glowing on his lips, that achieves for man this moral elevation. It is true that the modern commerce, unlike the ancient, does not restrict its advantages to the metropolis, but extends them through provinces and States; still this modification leaves unmitigated its innate selfishness. This is referable to the force of circumstances, not to the change of its nature. Of all these agents, therefore, the Christian alone has had for its primary aim the elevation of man by opening to him an avenue to the knowledge of God. Where is there a desert so wild over which man roams, in which the missionary has not constructed the alphabet, the grammar, the lexicon of unwritten savage dialects to smooth the path of pagan approach to Christ? This was the only agency that first gave the Christian press to India, and instituted schools for millions of her wild sons. Who can ever forget the names of Carey, Marshman, and Ward, who first gave the Bible to the Hindoos, and who inaugurated in that dark empire schools, colleges, and

churches? Was it not the same Protestant Christianity that gave the Book of God and a Chinese-English lexicon of it to the hundreds of millions of the Celestial Empire, radiating that mighty mass of dark humanity?

Look to the Pacific Islands, where the most revolting atrocities had obtained for ages, where cannibalism had threatened to desolate whole islandsthere the same Divine agency wrought a wondrous change. A third of a century since a Christian youth leaped on the shore of the Henry Islands, amid thousands of man-eaters, with merely his Bible in his hand. Now these islands ring with Christian praises, and annually greet with rapture thousands of Bibles, and remit as often two thousand dollars to the institution that sends them. This young missionary wrote in sand, on a board, the two words God and Christ. This was the first writing ever seen by these islanders. They now grasp its far-reaching import, and are living proof that civilization is the legitimate and immediate offspring of Christianization. To suppose, therefore, that civilization or any of its agencies goes forth on the mission of philanthropy to elevate the degraded, is inverting the order of cause and effect. That great work, to the exclusion of all other agencies as primary, belongs to God's Spirit working through the utterances of his commissioned servants.

In view, then, of what man is in his mental and

moral and social constitution—in view of his origin, his apostasy, his redemption—in view of the huge usurpation of inordinate affection over the nobler faculties of our nature, what agency but the great redemption can be efficient? What means but the everlasting Gospel can propagate it? We have seen that commerce has put in its disclaimer; science has said, it is not in me; the arts are proved insufficient. All these have been more or less in operation since the beginning of man's history, and no one of them has successfully grappled with the giant man of sin. Still, a fearful majority of the race is in the deep shades of the second death; seventy thousand every day are still leaping into a pagan's eternity. The only hope of the race is in the everlasting Gospel. It relies on the Spirit it has planted in the hearts it has won for propagation. Having put these hearts into communication with its Divine Author, his redeeming enterprise becomes theirs. The mission is aggression; without this its universality is impossible—with this it is ultimately certain.

It is not the fault of the Gospel that less than one-fourth of the redeemed race has been won to its Supreme Author in two thousand years. Though in executing his great plans the footsteps of Jehovah are often not more than one in a century, yet, as he has no ends to answer by the continuance of sin, it was his pleasure that the Gospel of his Son should relume the world with the flood of its light

ages since. The long postponement of this certain event is not referable to the slowness of his providence, but to the apathy of the Church. Had the living light of the apostolic age never waned in its intensity; had its flame burned with equal intensity for a few years, the Star of Bethlehem would have long since beamed on the outskirts of the race. Let, then, the present age compensate for the delinquency of past generations; and while it thus reflects on priority, let its example kindle the zeal of posterity.



APPENDIX:

CONTAINING

FUNERAL SERMON AND MEMORIAL SERVICES

OCCASIONED BY THE

DEATH OF REV. JOHN DEMPSTER, D. D.

I. FUNERAL SERMON.

II. MEMORIAL SERVICES:

- 1. DR. DEMPSTER AS A MINISTER.
- 2. DR. DEMPSTER AS A MISSIONARY
- 3. DR. DEMPSTER AS A STUDENT AND THINKER.
- 4. DR. DEMPSTER AS AN INSTRUCTOR.
- 5. DR. DEMPSTER AS A MAN OF PROGRESS.

FUNERAL SERMON:

PREACHED ON THE OCCASION OF THE DEATH OF REV.

JOHN DEMPSTER, D. D., AT EVANSTON, ILL.,

DECEMBER 1, 1863.

BY REV. THOMAS M. EDDY, D. D.

"My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." MALACHI II, 5-7.

The providence convening us hath its own eloquence, the hour its own lessons; the one scarcely needs an oracle nor the other a teacher. Personally, I feel my place should rather be that of a mourner than of the preacher of the day.

This is no ordinary funeral service. We are to lay in the grave, "ashes to ashes and dust to dust," the remains of a devoted teacher, a profound student, a thorough investigator, a ripe Christian, and an "able minister of the New Testament." Solemnity becomes us, for death is a great fact; and yet, with that solemnity should be mingled something of Christian joy, for another has gone from the conflicts and sorrows of this to the beatitudes and crowns of the upper world. Not enough has Christianity been permitted to do for us in mitigating the hor-

Ð

rors of death. Too much do we yet symbol it by broken columns, inverted flames, and drooping boughs—emblems of mere reason rather than of faith, which teaches us that, with the Christian, the column has been completed, the

"Fire ascending"

has reached the sun, and that "the tree of life" and the "tree of knowledge," rather than willow sad with pendent bough, are emblems of him who "dies in the Lord." Familiar as we are with the *poetry*, we are yet almost unacquainted with the *spirit* of our own hymn:

"Weep not for a brother deceased;
Our loss is his infinite gain;
A soul out of prison released,
And freed from his bodily chain;
With songs let us follow his flight,
And mount with his spirit above,
Escaped to the mansions of light,
And lodged in the Eden of love."

The ministry of the Word is at once the grandest and most difficult work of life: the grandest, in that it relates to God, is based upon the mystery of the incarnation—God manifest in the flesh—relates to redemption and retribution; the most difficult, from the disproportion between the announcement and the announcer, the treasure and its earthen casket—difficult enough to call from an apostle's lips the cry, "Who is sufficient for these things?" and yet so glorious in adjustments that he also says, "I can do all things through Christ."

The portion of Scripture I have read is the divine delineation of Levi, not as the sacrificer, but as the teacher of truth. As a "sacrificer" the priest was a type, not of the preacher, but of the Coming One, who was to be at once priest, victim, and altar. The Christian preacher offers no sacrifice for sin, that has been once made, and made once for all. But the Levite was also an instructor of the people. With much care was he to prepare himself that he might "teach the children of Israel all the statutes which the Lord hath spoken." During the long captivity of Israel a priest came to Bethel "and taught them how they should fear the Lord." It is so strongly stated in the text as to need no explanation. He is the Lord's messenger, his lips are to keep knowledge—religious knowledge; and the people, because of this, are reverently to "seek the law at his mouth."

Believing the passage a delineation of the expounder of the Divine Will, we have

I. His official character—"He is the messenger of the Lord of hosts." The pastors, to whom the Epistles of the Apocalypse were addressed, were called the angels of the Churches; that is, the sent ones, the messengers bearing their divinely-appointed message. The Master chooses those who shall go forth officially to speak in his name. Our own Church has maintained a godly jealousy at this point. She only consents to examine for license such as "think they are moved by the Holy Ghost to preach," and all seeking holy orders are met by the searching interrogatory, "Do you trust that you are inwardly moved by the Holy Ghost to take upon you the office of the ministry in the Church of Christ, to serve God for the promoting of his glory and the edifying of his people?" In some form the same question is repeated at each step in the ministry; and so sacredly are her Biblical schools guarded, that none can cross their threshold as students till the Church has declared that, in her judgment, they have a Divine call to preach the Gospel. The Church holds that this vocation is of too great honor and responsibility to be chosen as men may, without blame, choose an ordinary business or profession. It may not be entered because of honor or emolument, because designated thereto by devoted Christian parents, or from ordinary desire to be useful; there must be the inward call, the Divine moving, the holy anointing attested to the Church by gifts, grace, and usefulness.

Having this divine designation, he bears an august, representative character. He represents the Supreme. He is the "messenger" bearing the ineffable Word which the people are to seek at his lips. St. Paul claims all this when he says, "Now, then, we are embassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead." It is not claimed that there is such a distinction between the man and the messenger, that the man may become wholly corrupt and yet lose no whit of his official authority; for such an assumption is monstrous. Rebels are not to be chosen as embassadors; and if there be treason after the embassadorial commission is issued, the crime is doubly hightened. He can not remain in rebellion and retain his authority; but the obligation it imposed he can not shake off.

But for him whom the Master designates his "messenger," though he be lowly among his brethren, though humble his parentage, yet has he an official dignity of great exaltation. He speaks for God, and his "sufficiency is of God." He may speak in all lowliness and humility, yet the Master saith, "He that heareth you, heareth me; he that despiseth you, despiseth me."

II. There is a grouping of ministerial qualifications and endowments—"He feared God." This comprehends inward religion, sincerity of worship, conscientious regard for the Divine law, and the realization of Divine supervision. There is no genius however brilliant, there is no talent however profound and comprehensive, there is no

learning however varied and ample, there is no eloquence however captivating and entrancing, there is no reputation however potential which can atone for the want of this deep religiousness, this internal grace, this home piety. Without it can there be a ministry of experience, the mightiest of human ministries? How can "treasures" be brought up from an unstored heart? The broken cistern holds no water.

There is an exterior life in this ministry. Reputation must be kept unsoiled, and yet the minister's is as sensitive as the eyeball. Only can it be preserved when "the law of truth is in his mouth, and iniquity not in his lips." He may not retreat to the cloister, or find immunity in retirement; for as the Master was sent into the world, even so also is his servant sent into the world, into its activities and into its temptations. He must lend his hand in lifting its burdens, and in the battles which rage about him his sword must gleam among the foremost, and should be second to none in keenness of edge or sureness of temper; and as ever the standard-bearer is marked for assault, so must he be. His safety is that "he walk with God in truth and equity."

"His lips should keep knowledge;" and this I take as expressing the student-side of ministerial character. It is well that there be thorough reliance upon Divine aid, and the minister is assured that it shall be given as needed, but it will never be given to take the place of personal industry. He is fearfully nigh unto blasphemy who prays for the Holy Spirit to aid, not his unavoidable infirmities, but his willful ignorance! Rain and snow come down from heaven, the sunshine sends its warmth, but the field of the sluggard is still overrun with brambles, and only the hand of the diligent maketh rich.

Knowledge should ever be in the lips of him who stands

up for God. If ever a man should intermeddle with all knowledge it is he. If he may, let him be at home in the arcana of nature; let the stars above be so many familiar faces looking lovingly upon him; let the languages of the past be so many well-known voices speaking to him of God in action; let him be at home amid the labyrinths and recesses of the soul's wondrous life; but, above all, let his lips keep the knowledge of the Word of God-of that Divine "law which is perfect, converting the soul." All true knowledge comes at last reverently to the theos logos. Prophets of old - those men before whom an unseen Hand rolled up the curtain, hiding to all other eyes, however eagerly they sought to see, the mysteries of the coming future—"inquired and searched diligently" into their revelations. Archbishop Leighton says: "They studied to keep the passage open for the beams of those Divine revelations to come in at, not to have their spirits clogged and stopped by earthly and sinful affections, endeavoring for that calm and quiet, composed spirit in which the voice of God's Spirit might better be heard." Even angels, amid the transcending glories of the high empyrean, are students, and "desire to look into" the sufferings of the Messiah and the succeeding glory.

Given all we have claimed, how is he to win a revolted world? With what trumpet shall he sound the blast of resurrection in the ears of men long dead in sin? Yet even for this is he prepared, though not by might nor human power—not by acuteness of argument, brilliance of rhetoric, or winning song. He has that which can still that revolt—which can pour persuasion into the dull ear of that profound death. He is armed with the covenant of mercy through the atonement. He goes with the gospel of substitution, the "mystery hid from ages

and from generations," by which God can be just and the justifier of him that believeth in Jesus.

Of each Gospel minister who glories in the Cross is it said by the Almighty, "My covenant is with him of life and peace." Of life!

Jesus Christ, who stands between Angry Heaven and guilty men, Undertakes to buy our peace; Gives the covenant of grace; Ratifies and makes it good; Signs and seals it with his blood. Life his healing blood imparts, Sprinkled in our peaceful hearts.

Of peace! O, depth of mercy! O, great mystery of love! There is pardon for the guilty, though scarlet-stained and crimson-hued!

"Jesus, our great high-priest,

Has shed his blood and died;
The guilty conscience needs

No sacrifice beside:
His precious blood did once atone,
And now it pleads before the throne."

III. Here, too, are grouped the results of such a ministry—"Many are turned to righteousness." God's messengers have various gifts. Some deal almost exclusively with argument; others come with the stern thunders of law. Prophets are they, with the sackcloth upon them; and if they stand not on the mountain that burned with fire, nor speak from amid its blackness, and darkness, and tempest, they point to that mountain, and with tones startling as its own trumpet they cry, "See that ye refuse not him that speaketh; for if they escaped not who refused him that spoke on earth, how much more shall ye not escape if ye turn away from him that speaketh from heaven!" Others come with sympathetic

tenderness, "beseeching by the mercies of God." Well, each in his own order; but if each is right with God, and comes with that "covenant of life and peace"—comes for God, comes for Christ, not for self—it shall be seen, by and by, if not now, that "he has turned many to righteousness." Such a work is the highest in dignity, for it brings the servant into oneness with his Lord, who came to seek and save the lost. "They that turn many to righteousness shall shine as stars in the firmament forever."

Many! No single sheaf contents the spiritual husbandman; no single rescue can satisfy the philanthropic minister; no single victory can satisfy the hero minister. The Captain of Salvation was made perfect through sufferings expressly that he might "bring many sons unto glory;" and only have his representatives a Christly triumph when many are saved by their agency.

My brethren, standing in this draped pulpit, and looking down upon that immovable face, I have utterly failed in the rapid exposition of the text if you have not seen presented the character of our venerated father. It is his picture, drawn by inspiration; or rather the character it embodies was one he diligently and humbly sought to attain unto.

A brief outline of the life, labors, and character of the departed befits the occasion. It has been prepared hurriedly, amid official cares which could not be postponed, and without the privilege of access to his private papers. My principal authorities are the Minutes and General Conference Journals, and the retentive memory of his bereaved widow.*

^{*}Since the delivery of the sermon these dates have been carefully verified.

John Dempster was born in the town of Florida, Montgomery county, New York, Jan. 2, 1794, and died at the residence of George F. Foster, Esq., in the city of Chicago, at eighteen minutes past 11 o'clock, on the night of Nov. 28, 1863. Thirty-five days would have completed his threescore and ten years.

In a providential manner he was led to visit a camp meeting, where he was brought to a knowledge of the Savior. He was at that time eighteen years of age. The foundation of his mature power was laid in an early conversion; but for that, would he have built such monuments for enduring remembrance? It is written, "Them that honor me, I will honor."

The inward call was soon heard. He lifted up his eyes, and lo! in the whitening harvest the laborers were few. Modest as he was, and all untrained in the schools, the Church discerned his gifts and graces, and "thrust him out." In a few months he was preaching under the direction of Rev. Charles Giles, P. E., and a little later was admitted into the "Old Genesee" Conference. Then, when Conferences were vast, and districts and circuits of proportionate size, the itinerancy was a tremendous fact, and the slender youth accepted it with all its actualities. During the first two years he frequently preached twenty-one times a week, and this additional to meeting the classes!

He was sent into Canada, but a brief experience proved the climate to be too rigorous for his constitution. He passed through the grades of "the regular work," avoiding no responsibility or labor. Nearly eight years he served as presiding elder on the Cayuga and Black River districts. The large congregations gathering to the special services of the quarterly meetings of those days called out his powers. It was the era of controversy, and he proved himself an able polemic. Elderly people yet speak with enthusiasm of his sermons of that day, especially of some devoted to the Arian and Calvinian controversies. His keen perception tracked error into its secret hiding-places; his touch, like the spear of Ithuriel, compelled it to assume its own form, and then to overpower it was the work of his resistless Bible-logic.

His own estimate of the preacher's office appears in an address delivered at the opening of the Garrett Biblical Institute, in which he said:

"The sphere assigned to the pulpit is broader and brighter than belongs to all other earthly agents. It is the voice by which the Church, that Divine organism, makes its solemn utterances. It is the channel through which that body diffuses its secret streams of life among men, like those imponderable agents which pervade the firmest substances of nature. While the pulpit radiates all the relations of earth, it is the preparation for the grave and the lesson of immortality. The might of this engine of power in effecting the moral rescue of the race could only be appreciated by the calculations of eternity. Its ordinary and external workings are no adequate measure of the energy seated within. This mysterious force has only at times come forth with a majesty before which great obstacles have sunk or fled."

With such an ideal he could not be either a loiterer or a superficial student. He sought to carry into the pulpit that careful preparation which befits so grave and weighty a work; his words were fitly chosen, his lips kept knowledge. He magnified the cross, and proclaimed the "covenant of life and peace."

The first epoch of his ministry terminated with the General Conference of 1836, at which time he was appointed to the mission of Buenos Ayres. With his fam-

ily he landed at Monte Video on Christmas day, 1836, and reached Buenos Ayres the following Wednesday. In this mission he spent six years of active, earnest, honest toil. He returned to the United States, landing at New York, July, 1842, where he remained engaged in pastoral service till 1845. In May, 1846, he visited England as a delegate to the Evangelical Alliance; and after a weary and dangerous voyage reached home in October.

We are now brought to the third epoch of his ministry, and the one by which he will be known in the history of the modern Church. When presiding elder, and assisting in stationing the preachers, he saw what he considered an absolute and pressing necessity for making specific provision for the training of young men, who, in the judgment of the Church, are called of God to the ministry. To meet this necessity he advocated the establishment of Biblical schools. His views, though in accordance with the example of John Wesley himself, met determined opposition. The Church was moving with great vigor in furnishing appliances for education. The chain of seminaries, midway between common school and college, called into existence by the far-seeing wisdom of Wilbur Fisk and his co-laborers, was being strengthened, while, in a few chosen centers, capital and effort were concentrating on institutions of higher grade.

The question was asked, "What necessity exists for institutions of another grade?" Not a few of the most eminent educators of the Church spoke decidedly against "professional schools."

Others looked with jealousy upon the movement—not because opposed to a ministry of culture, but because they feared it might be a departure from the path indicated for our feet by the Head of the Church. They feared the

substitution of a professional for the citizen ministry, so graciously honored of the Lord. The chief paper of the Church, then edited by Dr. Bond, was vehement in opposition, made in the well-known trenchant style and uncompromising spirit of that eminent writer.

Dr. Dempster conferred with Bishop Hedding and others. and, assured of their cooperation, went forward, undeterred by opposition and unchilled by half-friendship. The beginning was made in Newberry, Vt., in 1845. In 1847 the school was removed to Concord, N. H., where, in the month of April, without money, without endowment, without lands, without popular favor, but with strong faith in God, and confidence in the future approval of the Church, John Dempster, Chas. Adams, and Osmon Cleander Baker, now an honored bishop, with solemn prayer, opened the Methodist Biblical Institute in the house of H. Grinnell, Esq. None could question the heroism of the movement, how much soever they might doubt its wisdom or possible success. On the 2d of October following it removed into permanent buildings. Seven years were given by Dr. Dempster to that school of the prophets as professor, agent, correspondent, etc.; teaching, traveling, soliciting funds, writing letters, answering questions, solving difficulties. There were hours of darkness, there were impending calamities, and there were marvelous deliverances. One of these may be mentioned. I have alluded to his protracted and tempestuous return voyage from England. His letters were storm-bound, and followed instead of preceding him. Among them was one from Mr. Stedman, son of a Baptist clergyman. He had resided in Buenos Ayres, but had gone to England. The letter contained a check for one thousand dollars, and stated that he had made the disposition of that money a subject of special prayer, and had been directed to the

Biblical Institute at Concord. Said Mrs. Dempster: "We fell upon our knees and united in a joyful thanksgiving to our Father for his wonderful goodness."

He felt that in this work he was called to be a founder rather than a finisher, and his eye was westward. In the providence of God an "elect lady," Mrs. Garrett, determined to consecrate her means to this work of preparatory ministerial training, and the founding of a second Biblical Institute in the vicinity of the commercial center of the young, vigorous North-West. He saw the importance of the field, and heartily gave himself to it. On the 26th of December, 1854, he and Mrs. Dempster reached Evanston, and on the 1st of January, 1855, the Garrett Biblical Institute was formally opened. It is matter of interest to read the report of that day. It had been long looked for. The active and eloquent Hinman and the devoted John Clark, who had anticipated its coming, had been gathered home. David M. Bradley was there, and reported the exercises for the Chicago Democrat. James V. Watson was there, sparkling with wit and humor, scintillating with poetic beauties, and throwing off his sharp, electric sentences. Mrs. Garrett was there, disclaiming all credit, and declining to receive any public recognition of her beneficence. Yet of her Dr. Watson did say, when alluding to the Institute: "It was planted by the hand of woman. The large presence of woman here to-day is significant of those dews of woman's heart and eyes by which it is always to be watered. The presence of that eminently Christian lady, on whom such a deed confers such distinction and notoriety, from which she would fain have kept it separate forever, shall prevent me from mentioning her name. This day it is given to history and to the hearts of posterity. Better still, it forms history in heaven."

There also was Rev. Thomas Williams, then recently from London; and there was Dr. Dempster! All these have passed away. There are honored men here to-day who were then present, whose names I may not mention.

In his inaugural address on that occasion Dr. Dempster took his ground firmly. He reviewed the history of the Methodist Episcopal Church bearing upon ministerial education. He proclaimed the wants pressing upon it, and its duty in meeting them. I must be permitted to give an extract:

"To the minister it eminently belongs to command the relations of the world without and the world within, that he may seize upon that bright array of analogies and proofs so directly bearing upon his glorious theme. How can he disclose that radiancy which nature and revelation reciprocally shed upon each other, demonstrating the identity of their Author? How can he confront the bold rejecter of all religion who puts in the very mouth of science the words of blasphemy? Such dig in the earth only to find proof against Him who laid its foundations. They tower into the heavens to array its suns and stars against Him whose breath kindled their fires. This malignant skill can be baffled only by a pulpit of life and fire.

"Should depth, acuteness, and compass of thought illuminate all other discussions, and be excluded from the discussions of the pulpit? If this send forth little else than windy declamation, positive assertion, and commonplace ideas, what power on earth can protect it from scorn and neglect? How tauntingly would it be asked whether the Gospel is the friend and the quickener of the human intellect! In the discussion of all other topics by other professions, the manly strength is exhibited in the clearness of reasoning, variety of illustra-

tion, richness of imagery, and felicity of diction. Are these—beauty of style and wealth of thought—out of harmony with the sublime theme of the pulpit?"

To this Institute he has given his time and devoted his energy. I need not review its history. Its sons are on both sides of the globe; are among the heathen; in city pulpits and amid the hither slopes of the Rocky Mountains. They are its epistles!

Yet the venerable Doctor was not satisfied. He desired to see the permanent buildings erected, and then to go westward and plant a third institute where the roll of the Pacific should be the accompaniment to its morning prayer and its Sabbath hymns. To that work he proposed devoting a portion of his property, and within a few weeks he designed to sail; but God called him! We have many men of learning, many ministers mighty in word and powerful in doctrine; many whose logic is unanswerable, many whose piety is seraphic, but we had but one whose honor it was to found the Biblical Schools of our Church, and he is not, for God has taken him!

It is fitting ere closing the record of his ministerial life to refer to him as we have seen him in our Church councils, where he was ever patient, attentive to each duty, however small, present at the devotions of the morning, and the doxology of the noonday; carefully observant of every item of business. He had a seat in the General Conference in the sessions of 1828, 1832, 1836, 1840, 1848, 1856, 1860, and had been, by a large vote, chosen by the Rock River Conference as a delegate to that of 1864. In this chief council of the Church his voice had much weight, and his opinions commanded great respect. The General Minutes give the following list of appointments:

1816, St. Lawrence, Lower Canada district; 1817,

Paris, Oneida district; 1818, Watertown, do.; 1819, Scipio, Chenango district; 1820, superannuated; 1821, Watertown; 1822, do.; 1823, Homer; 1824, Auburn; 1825, Rochester; 1826, do.; 1827, Cazenovia; 1828, do.; 1829–32, P. E. Cayuga district, Oneida Conference; 1833–5, Black River district; 1836–41, missionary to Buenos Ayres; 1842, Vestry-Street, New York Conference; 1843–4, Mulberry-Street; 1845, transferred to New Hampshire Conference and appointed to the Biblical Institute, first at Newbury, Vt., and afterward at Concord, N. H.; 1847, transferred to Black River; 1855, transferred to Rock River Conference. Since then his appointment has been that of Professor in Garrett Biblical Institute, at Evanston.

As a student his habits were methodical. Time with him was too precious to be wasted. To the last he arose at four in the morning, and till his breakfast hour-six o'clock-after his private devotion, he read, studied, and took his accustomed morning exercise. After his breakfast he was at study till eight o'clock, when his recitations began, and till near noon he was engaged in the Institute. From half-past twelve till two o'clock, P. M., he read or wrote, then he gave ten minutes-seldom more—to sleep, and resuming study, continued till six: forty-five minutes were given to exercise, and then he either wrote or read, or listened to reading by Mrs. D. till half-past nine o'clock, when he retired. He made the most of time. He shunned no difficulty. He delighted in metaphysical research, and had made its controversies familiar. He grappled with gigantic opposition, he pleaded no prescriptive rights against investigation. He was ever the courtly knight, with visor down, the cross upon his helm, and lance in rest, ready to meet all comers who disputed his faith. Not disputatiously, yet deliberately he challenged all creeds and demanded their authority. And this spirit he inculcated upon his students. They were expected to be always ready to give to every man that asked them a reason, not only for the hope that was in them, but for the very faith which is its substance. Emphatically he was an *investigator*. How far his literary labor has been completed is to be seen. The Church has been calling for his treatise on the Will, and it will be a serious disappointment if it shall not see the light.

It was seldom Doctor Dempster would consent to appear upon the platform, yet when he did he always commanded attention; and, while compelled to repress the emotional in himself from care to his health, he stirred it in others. Many to-day remember his addresses at the farewell meeting held for Prof. Goodfellow before his departure for South America, the one delivered on the occasion of the departure of Rev. James Baume, and the missionary address at the Conference Anniversary in Freeport. We are happy to state that a volume of his addresses is now coming through the press.

Few men have had such strength of will. It bore him up and on through difficulty, kept him calm in opposition, and gave him much power over men. So, too, that high resolve to live on till his work was completed, kept him alive. But for it, he had long since died. Few knew that often when conducting difficult examinations, or delivering those carefully-prepared lectures, he was suffering intensely—but no word or sign indicated it. His strong control held in the sensibilities and emotions as with bit and curb. In duty, with him to resolve was to execute.

Dr. Dempster was a progressive man. He gave words of cheer to every true reformer. He sat not in sackcloth amid the ashes of the past. Not his voice came with sepulchral utterances crying "the former days were better

than these." O no! He believed that onward through the ages God would go, and that in spite of break and tangle the web of triumph should be woven. He hailed each advance, not only for itself, but as the prophecy of still better things.

I should be false to the duty of the hour if I did not to-day, standing by the dead form of my venerable friend, mention his devotion to the great idea of human freedom. How could it have been otherwise, for his head was clear and his heart was warm! He had studied the questions of freedom and slavery in their various bearings, and none could more highly appreciate the one or detest the other. In the councils of his Church he was of the number who steadily worked and hoped for the removal of the vicious interpretation which had been forced upon the early antislavery utterance of Methodism. I remember seeing him in 1856 in the old State-House of Indiana as he arose in the General Conference to address that body. He had been seriously ill, and had come from his sickroom. His appearance was more deathlike than usual. He began, as was his wont, deliberately, but as he proceeded, his friends in opposition started—they saw a master of logic, who was deliberately destroying their labor of many days. That speech was not answered then, nor has it ever been.

In 1860 it was my lot to participate with him in the struggle when victory come. The conflict waxed hot, but he remained calmly confident and soberly exultant. One of his more recent public acts was to go with Rev. Dr. Patton to Washington, bearing to the President of the United States the petition of the people of Chicago that he, as Commander-in-Chief of the Army and Navy, would issue the Proclamation of Emancipation declaring the slaves of rebels free Men! He stood with his colleague

in that presence and presented that petition. When the Proclamation came he rejoiced earnestly and with thanks-giving to God.*

At our last Conference he entered heartily into the enthusiasm with which the Report on the State of the Country was adopted, declaring that its sentiments of freedom should "glow in every sunbeam."

Would that he could have lived till this "cruel war is over," to see what he believed would come, must come, the complete and inevitable overthrow of the entire slave system!

To this it need hardly be added that he was a fervent

^{*} After mentioning his participation in bearing to Mr. Lincoln the petition that he would issue an edict of emancipation, the following note was read from Dr. Patton:

[&]quot;CHICAGO, DEC. 1, 1863. "REV. DR. EDDY-My Dear Bro.,-Yesterday the papers announced the departure to his rest and reward of our venerated father in the ministry, Rev. Dr. Dempster, and to-day we are to commit his earthly remains to the tomb. I can not allow the occasion to pass without expressing to you the sympathy I feel with his family, my brethren of the Methodist Episcopal Church, and the whole Israel of God, in this affliction; for truly he belonged to us all, as a Christian, as a minister, as a theological instructor, and as an active friend of suffering humanity. No words can tell how deeply my feelings were touched by the token of personal and Christian friendship conveyed in the invitation of Mrs. Dempster to me to conduct the funeral serviees at the house. But the faet may be partly explained by the intimaey which grew up between Dr. Dempster and myself on our mission to Washington, in September, 1862, to urge the President to issue a proclamation of emancipation. Many hours of confidential intercourse by day and night, and many precious seasons of prayer for that and other objects, drew us together with cords of Christian affection which have been strengthening ever since. Seldom has it been my privilege to know a man of purer life and more single aim, or to meet a minister of more comprehensive views or enlarged sympathics. May his mantle fall on some of his surviving brethren!

[&]quot;Yours fraternally,

patriot! His love of country was intense and his hatred of the rebellion as intense. During his fatal illness he listened with great eagerness to the reading of the news announcing the recent brilliant victory of General Grant.

It now becomes us to enter the holy place of private life. He was a husband and father. Four children survive, and she who nearly forty years ago became his wife remains to tell how strong was the love that bound them; how happy were their relations. Home was enlivened often by his witty and genial remarks and reminiscences.

He was one of the most courteous gentlemen I ever knew. It was Sir Charles Grandison under grace. This came out in his last illness. His bow was made from his death-pillow to all who entered his room or approached his bedside. When, on the last night of his illness, his old friend, Hon. Judge Goodrich, called upon him, he could speak but a few words, yet summoned strength to ask in his usual way after his health. When the Judge was about to retire he came to the bedside, and said, with emotion he could scarcely control, "Good-by, God bless you, Dr. Dempster." The already-dying man bowed and replied, "Thank you—thank you." That courtesy was in all things—in the recitation-room, in the social circle, and amid the collisions of controversy.

The more sacred subject of his Christian experience must not be overlooked. Though there may be all gifts and all knowledge, though there be the understanding of all mysteries, without the work of grace and the gift of love, all is vain.

I have stated his early conversion. God be praised that he did not have to lay the foundations when the beating of the final storm came on! O, no! He remembered his Creator in the days of his youth before the evil days came, before the loosening of the silver cord, or the breaking of

the golden bowl. His was a deep, rich experience full of grace and full of glory. Not often did he speak of himself, but his religious status appeared in those prayers so full of unction, so full of humble yet holy boldness, so full of promise-claiming. It came out in the simple yet glorious relations of the class-room.

Many will remember the last Conference love-feast conducted by him in Rockford, Sept. 27th. He said that he was going to be short, and that he hoped every other brother would follow copy. His conversion was stated in five sentences—it was at a camp meeting: "A long night of struggle was my lot-a night whose darkness bordered the world of despair; but on the rise of the natural sun, a new sun arose—the sun of eternity. The clouds, the trees, the leaves, the very stems of the trees were vocal with music, and I joined the great concert. My purpose in half a century has not changed. You all see, brethren, that in the case of John Dempster the evening shades are lengthening. The day is far spent, the night is at hand, but the path is bright beneath my feet, and bright beyond. I look for the crown of immortality." Such was his recently-embodied statement of his experience; I can add nothing to it. It is itself a psalm of life.

In the remnant of time I may occupy I must speak of the close of life. Some of us had marked with much concern indications for some months that not even Dr. Dempster's will could hold up his strength to the old mark. He was much worn at the close of the Institute year, and communicated to the Board of Trustees his conviction of the necessity of a sea voyage, and informed them that if he could obtain leave of absence, he would sail for San Francisco about January first. The Board concurred in judgment as to the importance of the voyage,

35

but urgently advised him to anticipate the date of sailing. A tumor of long standing had become so distressing that its removal by the knife was, in his judgment, necessary before undertaking the voyage. He accordingly went to Chicago with Mrs. Dempster on the morning of last Wednesday-25th November-and was domiciled in the home of Geo. F. Foster, where he received every attention Christian kindness could render. The operation was performed, and it was hoped all would go well; but it was written otherwise. From the prostration he never recovered sufficiently to converse with any freedom-articulation was difficult. Thursday night was perhaps a time of the severest physical suffering, and yet, says Rev. Mr. Stoughton, who was with him, "no word or sign of fretfulness or murmuring escaped him, but he had a courteous nod and smile for the slightest attention."

Saturday, P. M., I saw him for the first time, and then thought his recovery impossible. It had been the arrangement that I should return Sabbath morning and spend the day with him, but, from the manifest symptoms of coming dissolution, I decided to return that night, and so promised the venerable sufferer. On leaving him I offered an invocation for the Divine blessing upon him, to which he responded, audibly, "Amen."

Do you ask for the closing scene? Wherefore? If word were brought us of the death, in battle or otherwise, of General Grant, who would ask for his dying words as proof that he loved his country? That has been answered by Donelson, by Shiloh, by Vicksburg, and echoed from the lofty brow of Lookout Mountain! Here is a veteran who has borne without fear and without reproach the banner of the Cross more than fifty years! His record speaks for him. And yet the words of the dying patriot are caught up, echoed, and re-echoed—they

are not needed for his vindication, but they are our inspiration.

I have said he could scarcely speak, yet in the evening, as I entered his room, I heard him mention my name—he was asking for me. I came to his side; he fixed his eye upon me, and made several efforts to communicate something, but could not.

His physician was there, and we stepped into an anteroom and he told me, tearfully, that the case must be fatal, and authorized me to communicate the fact to the venerable sufferer, adding, "It can do him no harm."

His mind was still regnant. The intellect was clear. I came to his bedside, and holding his hand said, "Dr. Dempster, I must make a communication which I am sure you will receive without agitation." He bowed, fixing his eyes calmly upon me. "Your physician says he can do no more, and contrary to all our hopes, your disease must terminate fatally, and that in a short time." No change passed over his face—he looked steadily into mine, and when I ceased he bowed. He understood it, and was ready.

After a pause of a few moments I said to him, "Doctor, we need no witness to give us assurance, yet we will be glad to know if the Rock is beneath your feet?" He responded by an affirmative sign, made more expressive by the smile upon his features.

"Shall we say to your children, Doctor, that all is bright before you?" He responded, audibly, "Yes," and bowed. A little later, when I asked him, "Dr. Dempster, shall I say to your students that the doctrine of the atonement you taught them you find all sufficient now?" His response, though made by signs, was emphatic. We kneeled in prayer, and at the close of the petitions he responded, "Amen."

For an hour or more he seemed to suffer severely, but still no sign of fretfulness. His eyes rested frequently, and O how expressively, and I thought pityingly, upon Mrs. D. We prayed again that his sufferings might be alleviated, and his homeward passage smoothed, and so it was.

There was some time during which he sank gradually, yet painlessly and gently. His eyes indicated intelligence of what was transpiring around him till within a few minutes of his death, when the gleam left them! At eighteen minutes past eleven the head which rested upon my breast was that of a lifeless man! We were with our dead! We had solemnly committed his parting spirit to his Redeemer!

So passed John Dempster, the eloquent preacher, the missionary laborer, the champion of reform, the mature Christian, the devoted husband, the faithful father, the constant friend. He is gone! It seems to me as a dream!

"Thus did he pass away, yielding his soul
A joyous thank-offering to him who gave
That soul to be!"

We are to bear him to the grave—to the spot he has chosen; but he believed in the resurrection of the body! It was an essential of his faith. It is touching to think that he chose a burial-place within hearing of his loved Biblical Institute!

He will be missed in the meetings of the Faculty and the recitation rooms! May the God of providence who has so bountifully blessed the Institute, direct in the selection of him who shall take the place of the departed!

He will be missed at home! May the blessing of the God of tenderness be with her, who for nearly forty years

hath been by his side! In her loneliness may she be comforted!

May those children—the daughter even now hurrying hither—the daughter and the son upon the Pacific, and she, who afar is the light in that missionary home, be led by the God of their father, and fully trust in that same doctrine which made all light to him!

Students of the Garrett Biblical Institute, I have included in my remarks his testimony left for you. You know what he thought of that atonement, of its sufficiency, of its preciousness, of its merit. Dying, when all else was dropping from beneath him, this was there—

"A Rock that could not move."

O, my youthful brethren, is there any thing to take its place as the ground of your trust, or the theme of your preaching! God forbid! Remember the words that he spoke while he was yet present with you!

My brethren in the ministry of the Word, our senior is gone! Our Elijah has ascended in his chariot of flame! The bow of our Ulysses we may not bend, yet shall not the life of our friend, our brother, our father in the Gospel, minister to us instruction? Shall not his life, which was the fullness of labor, be our admonition? New responsibilities press upon us with the ascension of our seniors. God give us grace! It is a glorious, a blessed thing to preach the everlasting Gospel! O that, fired by zeal from the altar on high, and warned by this sudden departure, we may move to this great work with more of Christly love and greater efficiency than ever before!

Leaving the chamber of death that night and hurrying homeward, nearing Randolph-street I heard the strains of martial music, and then loud hurrahs and shoutings! Coming near I saw a multitude almost wild with excite-

ment, and in that multitude were visible contending emotions. It environed a broken regiment of men who, with uniforms weather-stained, and faces bronzed, had returned from fields of blood! That tattered flag was tattered because its folds had trembled in the storm of battle, and been torn by hurling balls. Rough were those men-unshaved, unshorn, and most unpolished in outward seeming. But they were heroes! They had rode in the thundering charge against blazing batteries and walls of steel! They were heroes, and were returning with honorable scars! Therefore that greeting of shout, and song, and wild hurrah! They were friends, who came back for a season to homes that had missed them, and hearts that had yearned for them! Therefore there were tearful greetings! You army confronting the foe said, "A regiment has gone!" Here they said, "A regiment has come home!"

I could but think what a triumph has been won by our veteran brother! He has been in the front of the conflict for half a century. About him has been the bursting of the storm, but bravely he went forward. He has fought his last battle—he has conquered his last foe—he has received his discharge! We say our friend is gone; in heaven they say he has come!

"The spirit, freed, Hastens homeward to return: Mortals cry—a man is dead! Angels sing—a child is born!"

And I could not forbear to repeat mentally, as standing in that clear, cold moonlight and thinking of the greeting of our venerable leader above, that stanza of Wesley:

"Born into the world above,
They our happy brother greet;

Bear him to the throne of love—
Place him at the Savior's feet.
Jesus smiles and says, Well done,
Good and faithful servant thou!
Enter and receive thy crown—
Reign with me triumphant now!'

And methought I could see the greeting of Hedding, and Clark, and Hinman, and Watson, and a host of fellow-soldiers, as the spirit of their fellow-hero was welcomed by the shouts of angels!

And was it all a dream? Goes not the spiritual hero to a grander welcome than can await the conqueror on earthly battle-fields? O, it must be so; for he that overcometh goes to sit with the Master on his throne, as the Master overcame and sits with the Father on his throne!

"And now, unto Him that ascended up far above all heavens, that he might fill all things, and gave some apostles, and some prophets, and some evangelists, and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: to the only wise God, our Savior, be glory, and majesty, and dominion, and power, both now and forever! Amen."

NOTE.

At the close of the funeral sermon Rev. D. P. Kidder, D. D., read the following memorial papers:

RESOLUTIONS OF THE PREACHERS' MEETING OF CHICAGO.

Whereas, in the providence of Almighty God, the Rev. John Dempster, D. D., has been removed from our midst by death, we bow in deep submission and reverence to the will of our Heavenly Father in this the great bereavement of ourselves and the Church, with which he has been so eminently identified.

- 1. Resolved, That in the death of our late and distinguished father we recognize the loss to the Church of an accomplished gentleman, a devout Christian, and able, eloquent, and efficient minister, who for over half a century has adorned her pulpit.
- 2. Resolved, That we have recognized in the deceased a preeminent thinker, who, as a metaphysician, has long ranked among the very first scholars and philosophers of his time.
- 3. Resolved, That we appreciate his invaluable services as the founder, at Concord, New Hampshire, of the first Biblical Institute under the patronage of our denomination, and in his intimate relations with the Garrett Biblical Institute, with which he has been connected from its establishment.
- 4. Resolved, That as an instructor in these schools of the prophets he was in his department without a superior.
- 5. Resolved, That we condole with his widow and children in their sad bereavement.
- 6. Resolved, That we recommend a memorial meeting to be held at the Clark-Street Church, Chicago, on Sabbath evening, December 13th.
- 7. Resolved, That we gratefully acknowledge the solicitous and kind attentions of brother George F. Foster and family during the illness of our departed brother.

H. BANNISTER, Chairman Com.

R. L. Collier, Sec'y.

MEMORANDUM OF THE ALUMNI OF THE GARRETT BIB-LICAL INSTITUTE.

It is our conviction that the side of our lamented instructor's character which revealed his peculiar power is known best by the classes he loved and that loved him.

His great strength made him more than a match for the difficulties that confront the student. Where the inspiration of his example could not allure, the inevitable conclusions of his logic forced the student. Thus all were compelled to *think*. This made Dr. Dempster an instructor unsurpassed in developing the pupil.

His great intellect was permeated and clothed with a spirituality that distinguished his devoted life.

While his will battled successfully with the temptations of life, his faith appropriated the promises of the Savior.

He excelled as a teacher in the wonderful inspiration of his life-work. No real student ever sat a year under his instructions without getting clear radical views of the fundamental doctrines of Christianity; a calm reverence for the living, working organism of the Church he represented; a solemn awe for the dignity and responsibility of the Gospel ministry, and an abiding purpose to acquire a wide scholarship with which to meet that responsibility and adorn that ministry.

C. H. FOWLER, ROB'T BENTLEY, Committee.

RESOLUTIONS OF THE TRUSTEES AND FACULTY OF THE GARRETT BIBLICAL INSTITUTE IN JOINT SESSION, CHICAGO, NOVEMBER 30, 1863.

Whereas, since the present meeting was appointed, our venerable senior professor and colleague, the Rev. John Dempster, D. D., has been summoned away by death, we feel called upon to express our devout humiliation under this mournful dispensation of Providence, and other sentiments befitting the occasion.

1. Resolved, That we shall ever regard it as a peculiar privilege to have been associated long and intimately with this eminent servant of Christ in the noble work of ministerial education.

- 2. Resolved, That we shall cherish with fond and sacred recollections his pure life, his zealous and efficient labors, his unfaltering energy, and his bright Christian and ministerial example, as precious elements of the history of the institution with which we are connected.
- 3. Resolved, That, in commemoration of his honored name, we propose to call the first permanent building to be erected for the Garrett Biblical Institute Dempster Hall, and that we invite the coöperation of his friends and admirers throughout the Church to aid us in making the proposed structure a fitting monument to his memory.
- 4. Resolved, That we unite in sentiments of sincere condolence with his surviving widow and children, on account of their great and irreparable loss.

MEMORIAL SERVICES:

HELD IN THE CLARK-STREET METHODIST EPISCOPAL CHURCH, CHICAGO, ILL., SABBATH EVENING, DECEMBER 13, 1863.

This was an occasion of great interest, indicating the high regard in which the deceased was held, and the deep appreciation of the loss sustained in his death.

The Rev. E. M. Boring was chairman of the meeting. The hymns were read by Rev. J. C. Stoughton, and Rev. Dr. Eddy led in prayer. After the introductory exercises the following addresses were delivered.

DR. DEMPSTER AS A MINISTER.

BY REV. F. D. HEMENWAY, A. M.

WE meet to-night under the shadow of what we all feel to be a public calamity—a calamity to our Institute, for it has pleased God to remove from her one whose very name was a tower of strength, and whose presence was a crown of beauty—a calamity to our common Zion, for a stately and polished pillar has been leveled to the dust, a voice always eloquent for truth, and humanity, and God is hushed in death—a calamity to this community, for a prince in our Israel, a leader of the militant host, one widely known, worthily distinguished, and warmly loved, has been suddenly stricken down. Many

of us feel it to be a personal calamity, for I do not speak for myself alone when I say it is a privilege, not lightly to be prized, ever to have known him, to have enjoyed his friendship, and been molded by his influence.

And I come before you rather as a deep and sincere mourner, than with any hope of delineating the character of the eminent dead. I come to lay on his memory the tribute of my heart rather than the unworthy offering of my intellect. I stand to tell you not how much I admired him, but how truly and warmly I loved him. I feel that I do no injustice to the living when I say that there are regards in which Dr. Dempster stood alone in my affection, as he now stands and must ever stand alone in my memory.

It is no part of the duty assigned me, in these sad solemnities, to relate the history or to sketch the general character of him to whose memory these services are devoted. It is not for me to speak of his genius; his varied and extraordinary attainments; his unsurpassed industry; his rigid parsimony of time; his steady inclination toward whatever might improve the condition, elevate the character, and promote the efficiency of that Church in which he was a happy member and honored minister for fifty years; the simplicity and modesty with which he bore the distinguished honors so worthily conferred on him; that uniform courtesy of demeanor and kindliness of heart which made him more than welcome in every circle. Nay, I do not stand here to praise him, though if this were my office never again might I find materials so rich.

My assignment requires me to speak of Dr. Dempster as a Christian Minister. I have it deeply to regret that this task has not fallen to one accustomed to hear the rich and glowing utterances that fell from his lips in

the days of his earlier ministry, before, by the decline of his physical vigor and the abstruseness of his studies, the power he once wielded over the masses had in any measure passed away. Or if it might not be so, I could wish the lateness of my invitation to bear part in these services, and the pressing nature of my subsequent engagements had not precluded the possibility of my conferring freely and extensively with the few among us who sat under his ministry in his palmy days, before the fervor and force of his eloquence had in any measure abated. But as even this might not be, I must to-night assist myself by the reports I have many times had from those thus favored, but must rely mainly on my personal experiences covering twelve years of acquaintance with him, and my somewhat intimate knowledge of his personal habits and characteristics.

· A full representation of Dr. Dempster as a minister would be a complete picture of Dr. Dempster as a man, for he was nothing if not a minister. Here is the keynote to his whole character, the focal point on which all the faculties of his nature shed their converging light; or rather it is the central sun holding all his powers in a rigid and beautiful order, and continually pouring over the whole a baptismal glory. Unlike some, his absence from the pastoral work, the ordinary and regular function of the ministry, does not indicate any lack of interest in that work, or any want of devotion to it; but rather it showed how deep was that interest, how intense and allabsorbing that devotion. He was the diligent and successful student, the acute and profound thinker, the eminent philosopher and divine, the patient, laborious, and self-sacrificing instructor, because, and only because, he was in his deepest soul-his inmost life, a Christian minister, "separated unto the Gospel of God."

In analyzing his ministerial character I find:

I. Unswerving Christian devotedness. I never shall forget, and I trust I never may lose the thrill that passed through my soul on an occasion near my first acquaintance with the Doctor. For a special purpose he had put into my hands one of his books-an old volume bearing the marks of his frequent removals and of the fires and floods through which it had passed; but it was the label that attracted my notice. It was a plain label, exhibiting no affectation of family pride, no assumption of personal distinction, but bearing simply the name "John Dempster," and then the motto "vota mea vita-my life is vowed." I felt like one who had been guided by his angel to a pearl of inestimable worth. I saw at once the secret of that sublime life. I caught a glimpse of the eternal granite on which that massive character so firmly rested. In this single sentence, as I at once felt, and a better subsequent acquaintance has only confirmed the impression, we have the man. There was in him a controlling conviction that he belonged to God; "to glorify God was his aim, to speak for God his message, to exhibit God his life." He owned one master-purpose, one consuming passion, that swallowed up every meaner impulse and unworthy ambition. He had prayerfully, and, as he believed, under the direction of the Infinite Spirit, adopted a life-plan; and no difficulty, no danger, no defeat, no disaster could cause him to swerve from it a hair-breadth. Having selected his position he maintained it with rock-like firmness. Against him the storms beat and the waves dashed in vain.

Here is the divine secret of his eminently-successful career. He was strong because he felt himself linked to Omnipotence; he was great because the idea of God had lodged deeply in his soul; he was earnest because eternal

motives were continually urging him on; he was girded of God for his important mission.

As a second factor of his character as a minister, I mention—

II. His high estimate of the Pastoral Office. This was indicated in no doubtful manner.

1. By the general preparation he sought for his work.

This was of the most varied and thorough character. His plans of study, early formed and rigidly adhered to during a ministerial life spanning half a century, were most comprehensive. He sought, so far as possible, literally to intermeddle with all knowledge. His general acquaintance with classical literature, with the sacred tongues of the original Scriptures, with several modern languages, and the various branches of physical science, if not in all instances so accurate as might be gained in the schools, was yet respectable, and, in view of the disabilities under which he labored, truly remarkable. In general history, and especially the history of the Church, he was the peer of any man who had not made this the subject of exclusive and life-long study. In the departments of metaphysics and theology he was probably equal, if not superior, to any other man in American Methodism. And when it is remembered that he had done this work as a minister, and with exclusive reference to his ministerial vocation—that he was only seeking to bring from the dead and the living, the past and the present, physics and metaphysics, the natural and the supernatural, strength and resources for one work-then does his estimate of the importance of that work stand out before us in solitary grandeur.

2. The special proposition he made for the services of the sanctuary was equally thorough. No man, certainly in these later years, ever heard him preach a sermon that betrayed loose and careless preparation. Though his mode of delivery was usually extemporaneous, yet his preparation seemed not unfrequently to extend even to the language. Indeed, some of his sermons were so terse, compact, and profound, as to be more suitable to hold a place in a theological treatise than to be used as addresses to a popular assembly. And here was a secret of his loss of pulpit power in his later life. He did not address the masses so much as the select few. The labor it cost to follow him and understand him, and the unwillingness that too many feel to pay the price of intense and protracted attention, as they sit under the ministry of the Word, is the reason why some heard him indifferently.

His texts were carefully chosen, and frequently suggested, in a very striking and beautiful manner, the precise train of thought intended. The first sermon I ever heard from him, and one of the best I ever heard from any man, was on the Atonement, and from this text-"Mercy and truth are met together; righteousness and peace have kissed each other." I have heard him preach on conscience from-"If our heart condemn us, God is greater than our hearts and knoweth all things;" on spiritual liberty, from-"If the Son make us free, we shall be free indeed;" on heaven, from-"And there shall be no night there;" on the nature of sin, from-"The wages of sin is death." These are specimens taken wholly at random and from his ordinary discourses, but they will suffice to illustrate the kind of texts he was in the habit of using.

I have thus far spoken of his general character as a minister. I may not long dwell on—

III. His Special Characteristics in this Work.

1. He was loyal to the truth.

That question of Pilate, though urged not in Pilate's

skeptical spirit, was ever with him the first question. "What is truth?" was written in lines of calm thoughtfulness on his very brow. I could not conceive of his asking in reference to his public ministrations merely, What will please? what will produce a sensation? what will secure popular applause? but, What is God's message to this congregation? what is right and true? and this being answered in his own conviction, he would maintain it though the heavens should fall.

2. He was spiritual.

Though his sermons were evidently doctrinal, yet he never presented the doctrines as "cold, naked, and angry propositions." He spoke as one who had evidently a deep experience of the things of God—as one who had tasted in his own soul the joys of that heaven to which he would allure us, and felt some of the pains of that hell from which he sought to deter us. Hence his words were uttered with an earnestness and pathos that were sometimes irresistible.

3. He was Methodistic.

Though not narrow in his views or feelings, yet his character bore the peculiar stamp of our own denomination. In the doctrines he presented, in the fervor and force of his eloquence, and in the type of spiritual experience he held up, he was a genuine Methodist preacher. He was so by intelligent conviction and deep and precious experience. An anecdote I once had from his own lips may illustrate this:

When first stationed in Rochester, N. Y., he received an early call from a prominent Episcopalian clergyman, then resident in that city. In the course of the conversation he remarked, "Mr. Dempster, I am glad to welcome you to our city. Some of your preachers here have been somewhat tinged with fanaticism, but from what I have heard of you, I am sure you will countenance no such proceedings." Said Dr. Dempster, "You have entirely mistaken my character, sir. If I understand your use of the term, I am one of the most fanatical men on the footstool; and I intend to do all in my power to promote such fanaticism in this city." And he was successful; for there commenced under his ministry there such a gracious visitation as was never known besides in the history of that city; the blessed fruits of which are scattered far and wide.

- 4. He sometimes exhibited a rare felicity of style. His general style was not perfect; it was too stiff and artificial; but he had single sentences and passages that were perfect gems. He frequently seemed to make "truth visible in the form of beauty." He had the peculiarity of giving a single sentence a sword-like sharpness, causing it to pierce to the very center of the soul. "Better arm against you," said he, at the close of a sermon on conscience, "every devil in hell than to make your own conscience your enemy." In the peroration of a sermon, in which he had set forth with rare ability the internal evidence of Christianity, he exclaimed, and with that peculiar emphasis which he alone could give, "If those Galileans could invent such a religion as this, they could light up a new star in the heavens."
- 5. He was sometimes overwhelmingly eloquent. Not so frequently in these later years, and yet even we have not been without some glimpses of his rare pulpit power. It is not long since I heard a highly-intelligent lady, who has been accustomed to hear him from time to time, remark, "I hear no man preach who stirs me so profoundly as Dr. Dempster." Said one of our best and ablest men, who heard him preach many times in a revival that occurred at Evanston shortly after the Doctor made his

residence there, "His sermons were among the most solemn and powerful I ever heard."

6. In the devotional part of the minister's work he was preëminent. I have heard many men pray, but no man like Dr. Dempster. In the fitness of his terms, the felicitous turns of expression, the delicate gleams of imagery, the vigor and comprehensiveness of the thought expressed, and, above all, the fervor, the unction, the rapt inspiration of his style, he was most remarkable. The Holy Ghost seemed to flow forth in his utterances. Often have his prayers seemed to me to combine the fervor of Peter, the faith of Paul, the spirituality of John, and the inspired beauty of Isaiah; and, mingled with all, such childlike simplicity and such a holy unction as to make us feel that he was in the moment inspired for that work.

Not soon will the echoes of that pleading voice utterly die away on the ear of my memory: never, I trust, will those holy impressions leave my heart.

My final remark bears on his character as pastor rather than preacher. I will not sit down without referring to—
IV. His Christian Courtesy.

On this point I have a special right to speak. The peculiar and delicate character of my relations to him is my full warrant. For two years I was under him as a student, and for several years as a subordinate teacher; and during these years of intercourse with him in such relations—relations that would be almost sure to bring into view the unamiable side of a man's character, if such a side there was—I can recall no instance of an unnecessary wound to my feelings; not a single exhibition of infirmity of temper; no harsh, or careless, or unfeeling word; but always the most tender regard for the rights, interests, convictions, and even prejudices of those

with whom he had to do. The sweetness of his temper, his perfect self-control, the affability of his manners, his rare conversational powers, and keen and ready wit, made him a favorite in every circle. Such a man, combining eminent social qualities with vigor of character and rigid regularity of life, and at the same time evincing such zeal and devotedness in the cause of Christ, must have had the highest qualifications for the pastoral office. The very substance and spirit of his life would be to all the most eloquent invitation to the calm peace in which he seemed perpetually to abide.

Such was Dr. Dempster, as I have seen him. Such was the sublime life which is now lost to our view in the heavens. Noble man! may God bring us again to your blessed company!

DR. DEMPSTER AS A MISSIONARY.

BY REV. D. P. KIDDER, D. D.

I RECOGNIZE my call to treat this particular topic on the present occasion, to have arisen from the circumstance that a quarter of a century ago our departed friend and myself were fellow-laborers in the mission field on the shores of South America. It is true that we were more than a thousand miles apart, and had never seen each other's face; yet we were ministers of the same Church and representatives of the same Society, and although stationed severally in the capitals of two different nations, speaking different languages, nevertheless we were toiling for the same glorious object, the salvation of the world.

Before entering specifically upon my topic, and as a pertinent but somewhat indirect introduction, I must be permitted to give a few reminiscences of Dr. Dempster as

a pastor, a topic not assigned to any one this evening. In the years 1826 and 1827 he was stationed in Rochester, N. Y. It was at an early period in the history of the city, and his labors were blessed with an extraordinary manifestation of the Divine Spirit. A revival occurred which had not only enlarged greatly the borders of our own Church, but had extended to other Churches, and thus practically baptized the foundations of the new city in the name of Christ. To this day the influence of that revival is felt in the religious character of Rochester, and there yet linger among its older inhabitants those who remember brother Dempster as an apostle of Christianity in earnest. Not only there, but scattered in various parts of the land, are persons who cherish similar memories. I have met them in the great metropolis, in Chicago, and in various places among the cities and prairies of the North-West.

Ten years later, in 1836-7, it was my lot to succeed him in the same field, and to enter upon labors in which his influence was still visible, and to mingle in scenes where his name was still familiar as that of a faithful and zealous minister of the Gospel. I there first learned to respect and honor him, and the one impression made upon my mind by what I heard and saw of his influence was, that he was, in a broad sense, a model pastor.

It was in 1836, the year of my own appointment to Rochester, that the subject of our reminiscences sailed as a missionary to Buenos Ayres, and I recollect commending the fact to the attention of the children of that city in an address on the text, "There was a man sent from God whose name was John." The object of the address was to present an instructive parallel between John the Baptist and their former pastor, who had now gone as a harbinger of Christ to the Southern Hemisphere.

Whoever has given attention to the history of missions in the Methodist Episcopal Church will have noted the decade from 1830 to 1840 as a period of great increase in the missionary spirit and great progress in the missionary work. Prior to that period our missions had been confined to domestic fields and the aboriginal tribes of our own continent.

In 1832 the mission to Liberia was established; in 1834 that to Oregon. In 1835 F. E. Pitts, of Tennessee, had been sent out to ascertain what openings there might be on the eastern coast of South America. He returned in the Spring of 1836 and made his report at the General Conference held that year in Cincinnati, in favor of establishing missions at Rio de Janeiro and Buenos Ayres. The Church acted promptly. Justin Spaulding was very soon sent out to Rio, and in the Autumn of the same year John Dempster sailed for Buenos Ayres. His passage was long and wearisome, but, by reëmbarkation at Rio, was at length accomplished in safety.

The work upon which he entered was one of delicacy and difficulty. It was a very different thing to make a flying visit as Mr. Pitts had done, and enjoy for a few weeks the hospitalities and politeness of the merchants, from going, as did Mr. Dempster, to make a permanent establishment of the Church. Few persons who have always lived in Protestant countries and under the toleration granted and guaranteed by Protestant laws, can form any just idea of the embarrassments and obstacles that hedge up the way of a Protestant missionary entering upon his work in a Roman Catholic country. Not only have indifference and contempt to be encountered, but covert and open opposition in unnumbered forms.

Mr. Dempster found to his surprise that laws existed in the Argentine Republic prohibiting him from even preach-

ing a sermon without a special license from the Government. Months were occupied in passing through the tedious formalities required to secure such a license; but it was secured at length. No suitable edifice being available in which to unfold his message, it became necessary to hire rooms in which to preach, and this was done during the whole period of his residence there. This circumstance prompted Mr. D. to take measures for the erection of a Methodist Episcopal church in Buenos Ayres, which was, after no small effort, provided for, partly by subscriptions on the spot and partly by an appropriation from the Missionary Board. But tedious delays occurred in its erection. country was in an unsettled state, and having become involved in a difficulty with France, the latter nation blockaded the River La Plata and the port of Buenos Ayres for more than two years continuously. Hence business was stagnated and the church not completed till after Mr. D. returned home. Nevertheless he toiled on, diligently and hopefully, laying foundations for the future. He gathered a congregation of North Americans, English, Scotch, and other English-speaking people, to whom he preached regularly, and among whom the Word of God was glorified in the awakening and conversion of souls. He opened a Sabbath school, and also a school for general instruction in the English language, sending to the United States for teachers of the latter.

I am fortunate in being able to introduce at this point some extracts from my own files of correspondence for the years 1838-40, which give brief but graphic views of the circumstances of the mission at Buenos Ayres. The first is from a letter written by the Rev. J. Dempster, Oct. 13, 1838: "Our condition here has been one of accumulating unpleasantness and peril for almost seven months past. Such has been the current of public events as to leave

dormant scarcely any bad passion of human nature. Want has pinched hundreds of this people, and woes of many descriptions have howled through the city. The French affair appears now near a crisis, but it is still uncertain whether it will die away into peace or result in a bloody war; the latter seems the most probable issue. Should this be the case great political changes will doubtless take place which will tend greatly to enlarge the field of moral and spiritual enterprise. At present we are permitted to act directly only on the foreign population; but should the power of the present party perish. access would doubtless be had to the mass of the natives. I am giving some attention to the Spanish language, so that in the event legal obstacles should be speedily removed we may enter immediately upon the high, ultimate objects of this mission. The intense solicitude is scarce conceivable which these thrilling prospects awaken. We hope to commence our chapel so soon as the conflicting elements shall sink into a calm."

During the following month Mr. Hiram A. Wilson, the first teacher of the mission, arrived out. He wrote, under date of November 20, 1838: "I find every thing connected with this mission, so far as I have been able to learn, in a very prosperous condition, considering the present state of the city. The chapel is crowded on the Sabbath, and the Sunday school, of about forty scholars, is well managed. The Church class contains fourteen members. A lot of land is about contracted for on which to erect a church, and the timber for the same is already sent for to the United States. The French blockade still continues, and how much longer it will continue it is impossible to say. The French have published what they call their ultimatum, which is rejected in toto by this Government. I find that Rosas is ex-

tremely popular in the city, and is said to be among his military forces. His power is now unlimited, and any person suspected of being an enemy of the existing Government is immediately shot, without mercy, judge, or jury." The same letter adds: "I did not find brother Dempster in the city, and I am indeed very sorry to be obliged to say to you that he is in a most miserable state of health. He has been absent from the city about four weeks, staying with a friend thirty-six miles distant in the country."

Under date of December 14, 1838, the teacher writes: "Brother Dempster came from Montevideo yesterday, having visited that place for the purpose of ascertaining the present prospects for establishing a mission in that city. Montevideo is the capital of the Banda Oriental, a neighboring Spanish republic. His report is most favorable; so much so that he has already written to the Board for a man to be sent to that place-one who will teach a school during the week and preach on the Sabbath. A very respectable congregation can be obtained now, and a school of thirty-five scholars obtained without difficulty. The Government is well disposed toward the establishment of a mission, and we see no reason why the opening is not a favorable one, and the attempt likely to succeed. May God speed the glorious work till every city and village in all this dark and benighted land shall receive the Gospel, and learn its saving effects!

"We have just received this evening an answer from the Governor of Buenos Ayres, in reply to a request which we made a few days since to be authorized to build a chapel. It is favorable. "Vive la Federacion." Brother Dempster's health is still very poor—so much so that he is by no means able to officiate in the chapel, nor does he attempt it. He preached, however, at Montevideo last Sabbath, the first time in nearly two months. He is now in the city with us, but will retire to the *camps* in a few days."

These allusions to brother Dempster's health are copied to illustrate what a protracted struggle our departed friend maintained with disease. Those who have only known him in advanced life have attributed his apparent feebleness to old age; whereas his health was better in old age than in middle life. It was, moreover, in this determined struggle with bodily infirmities, as well as surrounding and confronting obstacles, that he exhibited that most essential characteristic of a successful missionary—perseverance against difficulties.

The teacher associated with him partook of the same spirit. For two weeks after opening his school he had but two scholars; but, toiling hopefully on, he was enabled to write in January, 1840: "My school at present consists of about eighty, of both sexes and of all ages-Creoles, English, Germans, French, Irish, and Scotch." Every letter throughout this entire correspondence speaks of the relentless blockade as still continuing. The only means of communication with the outer world was through the British mail-packets and neutral men-of-war. In the early part of the year 1840 brother Dempster visited the United States, and attended the General Conference held that year in Baltimore. He subsequently returned to his mission, and resumed his labors with somewhat recruited health. He was laboring on diligently, having secured the partial completion of the chapel, and hoping for increased facilities, as the blockade was at length about to be raised, when the Missionary Board, after a period of great financial revulsions, deemed it necessary to curtail its operations, and called him home. He arrived in New

York in 1842, and immediately entered upon the pastoral work in the Vestry-Street Church.

But the cause which he had labored to establish in Buenos Ayres had then obtained so firm a foothold that the people would not consent to a withdrawal of the mission. They pledged themselves to raise one thousand dollars per annum for its support in continuance. And by their perseverance, and the coöperation of Dr. Dempster's successors, it has not only been kept up to this day, but has the present year received enlargement by the appointment of a second missionary to aid in extending the Gospel to the interior.

It is a striking and happy coincidence that a son-in-law and daughter of Dr. Dempster, the Rev. W. Goodfellow and wife, are now laboring successfully in the mission founded by their honored father, twenty-seven years ago.

As a missionary, Dr. Dempster manifested the same traits of character for which he was distinguished in other walks of life, but which were found well adapted to that peculiar vocation.

- 1. A disposition to shrink from no danger or inconvenience when the cause of Christ might be promoted by his efforts.
- 2: A readiness to see and improve opportunities of usefulness of every kind. This was illustrated by his provision for schools of secular instruction as an auxiliary means of evangelization.
- 3. Perseverance under severe physical affliction, and against discouraging outward circumstances.
- 4. A determination to turn life to the largest and best account, both in great undertakings and in scrupulously redeeming his moments.

While in South America he kept up his literary diligence, learning the Spanish language, and writing articles for the Quarterly, also on theological topics, in addition to his required duties.

It was a beautiful and exemplary act for him in advanced life, after twenty years in the ministry, to identify himself with the rising enterprise of Foreign Missions. In this respect he takes rank with Coke, and Carey, and Phillips—names that can never die.

The result of his missionary experience was eminently happy on his own life and character. His residence in another hemisphere expanded his views and sympathies toward the world. It gave him a store of happy recollections, and inspired him with the sublimest emotions when in the pulpit and on the platform advocating the evangelization of perishing men.

On the whole, Dr. Dempster's mission life of about six years is an extremely-interesting period of his history, identifying him personally with the broadest phase of Christian effort. Although he did not spend his days on foreign shores, his example and his teachings have stimulated others to do so, and thus his record is still, and long will be, perpetuated.

DR. DEMPSTER AS A STUDENT AND THINKER.

BY REV. HENRY BANNISTER, D. D.

What might have been the career of John Dempster had he not in his youth been powerfully and vividly directed to a religious life, no one, of course, will attempt to say. It is obvious that the marked characteristics of his nature, manifested doubtless from earliest boyhood, were *intensity* and *depth*. These came of necessity from the two native and most prominent features of his mind; namely, a glowing imagination and a sturdy, unfaltering

will. They would have brought him into distinction of some sort under whatever impulse he might have lived and acted.

But we are to judge of him from the career which transpired in his case, and present his intellectual character in the direction it took from the period of his conversion to God, at the age of eighteen years. Prior to this his education had been much neglected, as, in his early years, his father had died, and the support of his widowed mother and family was left in good measure to him. From and ever after this period his desire for study was to be gratified only by an unflagging method in the use of his time and strength upon his books—he always, even to the day of his last illness, rising at four o'clock in the morning, and religiously observing through each day his set hours for reading and thinking.

With occasional help he mastered the Latin and Greek grammars, and became early in his ministry a reader of the Greek Testament. He pursued the classics to a considerable extent, with a view to the acquirement, among other things, of an expressive vocabulary. His taste ran to a compact style of expression. It was his special aim to compress his thoughts into as few words as possible, and those of the greatest definiteness of meaning. An instructor's forming hand would have been of great service to him here, and would have directed to an enlargement of his list of words and a wiser choice, in some instances, in his selection of them; at least, a larger infusion of the Saxon element would have added both force and grace to his expressions, so prone, as he must have been, to depart from the usual idiomatic style. He would also have been saved from a certain degree of obscurity which arose sometimes from an excessive brevity, and from the blemish of inaptness in the use of certain words. But it is, after all, wonderful to what perfection he, with such limited means, did attain in his modes of expression, and what affluence of thought he would pour forth to delighted hearers, notwithstanding his meager vocabulary, which, unguided and alone, he seems to have prepared chiefly from words of classic origin. There was the glow of genius, in such times, on every terse and expressive period. Pared down to the greatest conciseness, his sentences rolled out the finest and often the most startling conceptions.

He added, in due time, the study of the Hebrew to the Latin and the Greek. Never was a moment lost to these in the intervals of pastoral and pulpit duty. A large amount of his study he performed on horseback, through open country or forest trail, and in inconvenient cabins where perchance he lodged. Such was the spirit of opposition to the ministry of his Church in that day, that he armed himself, also, with all possible resources to meet every theological subtilty. His mind, hence, fell naturally into the groove of dialectics, in which it so eminently worked ever since. The points of controversy were chiefly metaphysical, and he betook himself, as it behooved him, to the profound study of Butler, Locke, Reid, Stewart, Brown, and other reputed authors within his reach. He united the exact sciences, more or less, to these readings, and thus he purified and sharpened his distinguished logical faculty, in the use of which, as we know, he has always delighted to revel.

The decided disadvantage of having had no instructors, no liberalizing atmosphere of learned halls to nurture and polish his intellectual growth, no sobering attritions that occur in daily recitation drill and in hourly fellowship with co-laborers in study, he ever felt and acknowledged. Yet there was in him much less exhibition of offensive and

narrow conceits than is sometimes seen in cases of long-continued self-training. His learning, of course, occupied a narrower compass and shared a more limited scope than if, under masters, he had swept the entire field of science; and he might to some, in consequence, appear overconfident and dogmatic; but it was only in those classes of subjects in which, through long and concentrated thinking, he felt that he had a right to be positive.

For similar reasons he was, perhaps, less prepared to appreciate the truest appliances of the educator. self a marvel of success in study, under the most stinted privilege, it was easy for him to judge wrongly of the varying capacities of his pupils, and practically to set at defiance the proper classification of varying degrees of attainments among them. But if one in six or ten among them could not at times fathom his depth, or digest and assimilate the profound subject of his lecture, he somehow inspired all with a reverential enthusiasm, and unconsciously drew many to set out for loftier intellectual attainments. It certainly is to his credit that, before his death, his judgment-always in sympathy with progress, when he saw its fitness-observed the rising sentiment, and that he gracefully yielded to the demand for a higher standard of scholarship in those who are to be the representatives of the full course of instruction in the Institute.

In respect to Dr. Dempster as a thinker, his portraiture is the more difficult, as a comparison of traits always makes it the easiest to present a case, and as there is no example at hand that will exactly compare with him. His strong will made him heroic in self-denial and hardship, and especially enabled him to bend his mind to whatever subject was before him with concentrated and long-continued attention. Very few persons excelled him

in this power. Though his mind had its seasons of unbending, his tenacity of intellectual purpose was seldom allowed to be broken. He could easily resume his study and take up the thought just at the link of connection where he had left it, with no labor to gather his energies again, but with fresh earnestness and intensity. This power, partly the gift of nature and partly the result of discipline for over fifty years, was available to him in the pulpit or in the deliberative assembly, where by the hour he would, in extemporaneous address, charm and often overpower intelligent audiences by compact and unfaltering argumentation.

But he used it the most in his study, in his metaphysical inquiries. Besides the thinking which he devoted to daily exercises with his class, it was his habit to have on hand also some special subject, usually metaphysical, and to linger long upon the study and analysis of it. For many years past these subjects have related mostly to the doctrines of ontology and causation. In this high region of metaphysical thought—the region of ultimate cognitions, or first truths—he delighted to speculate. He drew from these cognitions his main weapons against assailants. Whether or not be settled their full character as first truths—which is the hardest problem of philosophy is not the question now; but he used them in every argument. They served him as elements for premises to every conclusion. Admit them, and his conclusions were decisive; deny or suspect them, and you were asked to show that they were not ultimate truths by showing what decisive truth or principle was antecedent to them. Few, if any, could do this. First, because thought in its last analysis has not yet been settled by philosophy as decisively possible in but a small number of cases, at the most; and secondly, if it were possible, few persons have such a conjunction of faculties as to possess so vivid and penetrative a view of this high region of thought as did Dr. Dempster.

And this leads me to repeat what at first I asserted, that, along with a commanding will, IMAGINATION was a distinguishing feature of his mind. It showed itself in the vivacious play of his faculty of comparison, giving vivid reminiscence of reluctantly-recurring relations of thought; or, to state this under a figure, it sent its light along the track of argument so that the steps in the process of the argument flashed on his mind as by intuition. It gave well-defined outlines also to his ideas, so that the exactly-fitting words came readily for an effective expression of them. He did not go feeling his way as if in doubt whether he were in the right way toward what he deemed a clinching conclusion; but he went confidently, and delivered his decision as if it were an oracle to be received and submitted to, not a mere statement to be doubted and disputed.

Safer or more cautious persons would often think that here his imagination was playing the mischief with just reasoning; that so dazzling was his impression of some partial, some half truth, that he unwarrantably uttered himself with extravagant emphasis. No doubt this was at times his striking fault; especially in practical things, and often in abstract, his deliverances had sometimes too great intensity from the glow which his imagination spread over his judgment. In a calm and just equipoise with the other faculties, the imagination is indispensable to the successful reasoner; but let emotion at any time stimulate it to excess, then it seriously vitiates the otherwise best-laid premises. It does this by the fallacy of proving too much—by the fallacy of overstatement or exaggeration.

Nevertheless, his imagination was a divine gift to him. In its free and unrestricted play in solemn public discourse, and sometimes in the staid lecture or in the class exercise, it cornscated its pure light over his abstruse processes, and illumined to the commonest mind what would otherwise have been dark and unintelligible. He was by nature a poet, though he subjected his faculty less to its producing than to its representing, its suggesting power. Had this busy life permitted him time to survey all the fields of literature, there would have been no limit to the fertility of his resources for brilliant illustration; but he brought his metaphors from the department of light, from the great agencies of nature, and from the drapery and powers of the world to come, and with these he dealt largely in antithesis and climax; and if you tired of his figures, perchance it was only because of their oft-repeated, monotonous, optical character, for the most part.

The question has occurred, What claim had John Dempster to the rank of a philosopher? So intense was his concentration that his thinking was more in long lines of thought, seeking the utmost analysis of subjects, than in grappling with large and comprehensive bodies of thought. As he ran up his analyses, he would often seem to take positions that clashed with related doctrines which fell not within his track for the time. Though doubtless to his mind they were perfectly irreconcilable, it would have broken his spell-bound attention to have stopped to explain them; and as his independent criticisms in philosophy and theology are many of them fragmentary, it is feared that his life was too soon cut off to allow of his digesting them all into a consistent and complete system. Abundant material is undoubtedly left for an editor's hand to prove that his life was a high

success in furnishing to the Church and the world rich treasures of original thought both in philosophy and theology. His own hand had indeed compacted his writings somewhat which relate to the doctrine of human freedom, and to certain branches of natural theology; so that his claim to rank as a rich contributor to fields of thought in philosophy will scarcely be denied him.

The truth in his case was, that his intense and deep nature was ever fastening itself on plans of work yet to be executed. With great painstaking over his always feeble health, he protracted his years far beyond what was once deemed a possible expectation; but his programme of life, as we know, was far from finished at his death. What revision or what recasting of his voluminous manuscripts he might have done we know not; but we do know that he was cut down with little or no decay of his intellectual power; and most probably he looked for time yet to complete all his intellectual life-work—then to lay himself down in thanksgiving and joy. But he died on the threshold of such a reward, in hope, but not in possession.

The grace of God aided the strong energies of his strong will, and made him a notable representative of a past age, a fresh sympathizer and co-worker with the ever-passing present, and a nourisher of deep yearnings for the future, which were to be quenched only by the sudden swoop of Death upon him. More than half a century since he peered high according to the standard of that time; and as knowledge, and intellectual and social power gradually rose in the Church, leaving laggards and fossils behind, he ascended plane after plane of intellectual position, with his face firmly set to the last for never-ceasing improvement. The life of thought and progress he spent shall be a lasting and a lashing protest

to his survivors, and successors, and pupils against tameness of intellectual ambition, and against servility to oldtime notions, as such, as a standard for intellectual life and usefulness. Though gone from our midst, he lives still, and will live. We shall see him on the horizon of the future, shedding light still on many a dark point by the thoughts he has set affoat on the age, and by the beacons to his memory in "the schools of the prophets." Surely a strong, intelligent, Christian character, sanctified in its aims, pardoned of its unprofitableness, overruled as to its defects, is a power in the earth; it is God's instrumentality for the redemption of the world. It should sadden us that there is not a greater multiplication of it—that ourselves are spiritually and intellectually so lacking in what is essential to it; but a grateful opportunity is it that we can contemplate this one marked case of a Christian career, so long, so uninterrupted, so productive.

DR. DEMPSTER AS AN INSTRUCTOR.

BY REV. C. H. FOWLER, A. M.

While I might wish that the task of presenting John Dempster as an instructor had been allotted to some abler of his many pupils, yet I must esteem it no less a privilege than an honor. It is no small blessing to be permitted to speak of such a man. As the patriot renews his devotion at the hallowed tomb of Washington, so the student may rekindle his zeal and mature his purpose at the consecrated mound of Dempster. As the mathematician, about to space off a circle into degrees, may turn it round and round hardly knowing where to commence, though conscious that it matters not, so I have turned Dr.

Dempster's character round and round, not knowing where to commence. But the consciousness that so perfect a character, if accurately delineated, will come out in its oneness and entirety wherever it may be first touched, makes me comparatively indifferent to the order of presentation. That I may not seem to immolate the living upon the tombs of the dead, or praise too highly a benefactor and friend, I would have it remembered that I speak of him only in his own peculiar department of systematic theology; for this is where he made such wonderful revelations of his power and character. He who has carefully considered, or will so consider it, will see that while great breadth of views and depth of scholarship, and that, too, in preponderance over singleness and directness of thought along required lines, are necessary to the exegesist, the reverse is true of him who would grapple successfully with the tangled questions of theology. While he must have breadth and scholarship, he must the more have directness and acuteness. This was Dempster's sphere, and here he planted his siege guns. To measure him here is no slight task, for there is no one man with whom to compare him, and no difficulty that circumscribed him.

Go away from this busy, outdoor world of policies, wars, and histories, whose horizons encircle the race, and go into the recitation-room, where the student finds his world with policies, wars, and histories no narrower to him than these are to you, and you shall see how the Doctor loomed up in the characteristics so essential to the successful instructor.

Few men have ever equaled him in power to communicate forcibly what appeared so clear and certain to himself. His bold, pointed, sometimes fierce and always clear illustrations so concreted and incarnated the truth that the student might almost take it in his hands. Though all

fields were made tributary to his illustrations, yet he especially gathered from the fields of light and the types of life. You who have listened to his magnificent and impressive conversation can have some idea of his wonderful power of communication to the student. In this peculiarity he may justly be compared with Pythagoras at Crotona, and Coleridge at High Gate. His strength and accuracy soon secured that confidence without which the student is left to grope his way in the darkness. The steadiness of conscious strength marked his advances into disputed questions; and the certainty with which his arguments brought him and all who followed him to the truth, made one willing to receive his conclusion because But some unexpected inquiry, some stub-"he said it." born question was always sure to drive the student to the reasons. All who sailed with him must be sailors. The zest with which he attacked errors and the ease with which he exposed them made even their advocates enjoy their destruction. Where he could not inspire confidence with the ease of his own advances, he compelled it with the power of his logic; and Napoleon had no more confident followers on the fields of Jena and Austerlitz than had this man in the questions of agency and the atonement.

Though he was clad in mail which answered to the spear only with fire, yet there was always such an air of gentleness and sympathy about him that somehow seemed to buckle the student within and quicken him with his own generous heart-throbs; and whether his disciples wore away the weary night to prepare for his coming, or stood with uncovered head in his presence, or in the days of his feebleness and affliction carried him in their arms to his post of duty, it was all done from an affection which could be kindled only by his own exhaustless love.

In this power over those who knew him in his stronghold—the recitation-room—he may stand side by side with the amiable Melancthon at Wittenburg.

With these qualifications it needs hardly be stated that he had also the power to interest. Though he seemed always digging into the roots of things, yet he so constantly brought out their hidden relations to the every-day questions of right and duty, of conduct and character, that one felt that to lose one sentence that fell from his lips was to lose the real solution of some social or moral difficulty - his imagination presenting images glowing and grand, and his wit, sparkling, ready, resistless, and always kindly, made the dryest and the most abstruse subjects glow with living interest. If a dissenting pupil would not see an inevitable conclusion, a single comparison on the involved absurdity would always extort from the will the conviction of the judgment. He so clothed virtue and unclothed vice, so dignified truth and bemeaned error, that they became authority and repelling forces, fixing the student's action no less than his attention. The interest that warmed every subject he touched bound to him every genuine student no less firmly than were the young Athenians wedded to the unsandaled philosopher of Athens. As the profligate Alcibiades was compelled to stop his ears in presence of Socrates lest he should grow old under his voice, so the vicious could ill retain their vices in the presence of him whom we tonight commemorate; for to hear him was to follow, and to follow was to obey.

In the peculiar discouragements which none but the student may experience, Dr. Dempster came always with words of cheer. His smile in weariness, his calm purpose in the midst of delay, his buoyancy in spite of his ceaseless toil, made the student feel that however slow the

advancement, it was reward enough simply to have studied and struggled. Wesley's words cheered not more the early itinerants, nor Washington's presence the veterans of Valley Forge, than did this man's precepts and practice encourage the dejected student. This was essential to his largest success; for loneliness and wanderings somehow inhere in student-life, and every scholar, sooner or later, finds his Valley Forge.

That which did most to make the Doctor an instructor was the wonderful inspiration of his life-work. Where personal ambition and even a conviction of duty could not drive the student, he allured by the magic of his example. Europe followed Peter the Hermit not more eagerly through nakedness and famine toward the sepulcher of the Savior, than did all earnest students follow Dempster to the great truths of the atonement. No man could sit under his teachings without receiving clear ideas of God's spiritual government, a calm reverence for the living organism of the Church he represented, and a veneration for the dignity and responsibility of the Gospel ministry, and purposing for himself a wide scholarship with which to meet that responsibility and adorn that ministry. Such is the character of John Dempster as he appeared to his pupils. To those of you who saw him only as he hastened along your streets or sat quiet on public occasions, this may seem overdrawn; but to those who have known him in the no less stirring world of the recitation-room, these words will find ready response. Communicating knowledge like Coleridge, gaining confidence like Napoleon, winning affection like Melancthon, awakening interest like Socrates, giving encouragement like Wesley, and kindling inspiration like Peter the Hermit, he stood, in his sphere of systematic theology, an instructor without a superior, if not without a peer. In the mission on which he was sent into the world, he is the man of his century, and his works shall follow him.

DR. DEMPSTER AS A MAN OF PROGRESS.

BY REV. O. H. TIFFANY, D. D.

DISTINCTION is achieved by some men, and is thrust upon others: some throw the grandeur of their personal genius over every act of common life; others, who lead humbler lives, are made famous by the works which follow them. The first class, for the most part, are devoted to self; the second class, more generally, are devoted to God. Public applause, in all its forms of notoriety and adulation, is the reward of those who seek display for selfish ends; fame, the approbation of good men, is the boon God often gives to those who follow him. The marks of progress are close upon the footsteps of the earnest worker of God, who toils on, unconscious

"How the great world Is praising him far off."

The men of progress "go from strength to strength," heedless of men's applause. Companionship with Him who saw all things before they were has turned their gaze away from the fleeting present to the eternal future. With them "the goal of to-day is but the starting-point of to-morrow."

Such a man was Dr. Dempster. It were treason to his memory to say he worked for fame. If the cause which he espoused moved on, if God was glorified, his end was gained. The triumphs of progress in which he took part were not forecast in the brain of a dreamer, nor were they the Utopian schemes of an idealistic reformer; they

grew out of the practical working of the system with which he, as a Christian minister, was identified, and resulted from necessities developed by experience.

As presiding elder on the Cayuga district of the Oneida Conference he marked the fact that the preaching of the Word brought into the fold of Christ the educated and the influential. He feared that the control of educated mind would pass from us with the lapse of the fervor of a first love, and that the educated, failing to realize needed culture from those who had convinced, would seek their upbuilding at another shrine. He was ever jealous for Methodism, and fearful lest having labored another should build on his foundation. To meet their want thus felt, he applied to Bishop Hedding for the transfer of men of experience from the East; and, as he said in Conference, and often by the fireside, "The bishop shook his grav locks and replied, 'We have no such men to spare." Men must then be made, was his conclusion; and to the making of such men his efforts were thereafter All his energies were taxed to their utmost in the prosecution of this work, and he shrank from no toil, no sacrifice in its accomplishment. In the outset he had to depend on his own energy and means; for when he with his associates kneeled to dedicate themselves and formally to offer their services to God, there were no buildings for instruction, no salaries for instructors, and but few friends for the enterprise itself. Methodism, which was born in a university, and which grew out of the life and labors of an accomplished scholar, had come, in this respect, almost to disregard the teaching of John Wesley, and his example of studious toil.

Dawning upon the world in an age when spiritual qualifications were considered less essential than intellectual accomplishment for the religious teacher, Method-

ism had given such practical demonstration that ministerial efficiency was not the result of intellectual might or of educated power, but of the spirit of the Lord of Hosts, that the great body of believers had gone to an opposite extreme, and seemed to believe that there was somewhat of efficiency in the very absence of culture; and, though they honestly meant to give God all the glory, they made mental reservation of a little credit to the lack of learning in the preacher. Add to this the fear which was justly entertained of reverting to practices which had proved ruinous enough to other Churches to necessitate the organization of our own, and we can see how fearful was the task attempted; yet we know not that he ever faltered. Faint sometimes from his weary efforts-saddened often by repulses where he had hoped for sympathy-but distrustful of the end or doubtful of the right, never. Believing himself in no small manner called to this work—aware of its importance to the Church and to the world-he struggled and toiled till he mastered opposition, conquered difficulties, and saw our Biblical Institutes recognized by the General Conference as institutions of the Church. When the feeble beginning at Newberry had been consummated at Concord, he turned his eye westward, and was not slow to enter upon similar labors in the great North-West, where, greeted by the benefactions of a pious matron-a member of the Church in which we are now assembled-he laid the corner-stone and assisted in the founding of a second institute. Here he labored and taught; but his fame will rest not on his teachings, but his toils; for long after the philosophy he investigated shall have ceased to interest and to instruct, the results flowing from the fact of organized ministerial culture will still fill the world with blessing.

The spirit of progress "makes the coming life-cry always, On;" and of this spirit he was full. From the banks of Lake Michigan he looked over, across prairies and beyond mountains, to the shore of the Pacific Ocean: mingling with the gentle ripple of the lake, his ear ever heard the reverberation of the ocean surges, and the desire was strong within him to complete a triad of benefactions for the Church, by erecting on the western slope of the Rocky Mountains another "school for the prophets." But it is enough for one laborer to have changed the current of a Church's life into a broader channel, and to have placed, both in New England and in the expansive West, a Pharos - a beacon which should not only guide but cheer. All honor to the man who, though himself unblessed with early culture, so saw its need as to devote the genius which was given him, as well as the results of its consecration to the culture of his brethren.

The great problem of the age is freedom; and with the destinies of civil liberty the history of our Church has been mysteriously interwoven. At a time when the fathers of the Republic provided shelter for slavery in the Constitution as an evil which they fondly hoped would be but short-lived, the fathers of the Church, in 1796, were asking every one whom they received, "What regulations shall be made for the extirpation of the crying evil of African slavery?" The nation prospered, the Church increased, but slavery flourished. All through the Union the testimony of the Church was a rebuke to the nation, as from Maine to Texas the question was asked, "What shall be done for the extirpation of this evil?" And in all the States the answer was made, that "we are as much as ever convinced of the great evil of slavery."

Political profligacy debauched the national conscience

and prostituted the national honor; yet still the affirmation of the Church was made, and her offices were refused to those who were entangled in unholy alliance with the gigantic evil. The time came when one of the chiefest officers of the Church became by marriage "connected with slavery." The facts in the case and the principle involved were discussed in the General Conference of 1844, and by a vote of one hundred and eleven to sixtyeight Bishop Andrew was directed to "desist from the exercise of his office as long as this impediment remains." Bishop Andrew desired to resign the office which he held, and had written his resignation, but was prevented from so doing by the remonstrance of his brethren from the Southern Conferences, who had already decided that slaveholding was no disqualification. The result was the rupture of the Church, and the formation of a Methodist Episcopal Church South. Advantage was taken of this result to stifle the growing sentiment of the Church, and prevent its utterances for freedom on the ground of anticipated injury to the border Conferences, though their representatives had brought the Church to the issue, and had fought the battle of freedom. And for years the Church added nothing to the force of its testimony, till. instead of leading moral sentiment, it was far behind the moral conviction of its membership.

The men of progress were aroused, and among them John Dempster stood foremost, demanding, in 1856, that the Church should speak, in language not to be mistaken, the conviction that slavery was "contrary to the law of God and nature, and inconsistent with the Golden Rule." Loud were the anathemas of border State men; deep were the execrations of the enemies of freedom; but, despite them all, in 1860 the Church righted, and made the affirmation changing the rule, interpreting its

own language, and placing itself before the nation and before the world in a just position, to become a rallyingpoint for the friends of freedom when rebeldom should seek with armed violence to strike down human hope and human liberty. The rebellion opened its batteries, marshaled its armies, and flung its defiance in the face of the nation. The men of the Union were paralyzed in their efforts by their former concessions to the slave power, and the great heart of the Republic was oppressed with fear lest freedom should be circumscribed, and slavery obtain advantages which might establish it forever. Then the Christian men of the North-West, which territory had by special act been set apart for freedom, met in council in Chicago, and selected W. W. Patton and John Dempster to bear to the President of the United States their religious conviction of his duty to issue a Proclamation of Emancipation. They stood before the Chief Magistrate and reasoned with him of righteousness and judgment; and the opponents of the measure have always charged that these men were greatly influential in procuring for the nation that Proclamation which struck off the fetters from 4,000,000 slaves, and by so doing righted the Ship of State, changed the conduct of the war from a policy to a principle, and made the line of our national life parallel with our Declaration of Independence. The bearers of that message were men worthy of their mission: the one the pastor of a congregation, owning no fellowship with slavery; the other the representative of a Church which, in all the history of the century, had been asking, "What shall be done for the extirpation of this great evil?" In these great events, as we have seen, John Dempster was a leader. He anticipated the future, and stood up to meet the coming crisis; and his name will be enrolled with those who

repaired the broken altars of the Temple of God, and strengthened the pillars of national freedom.

This spirit of progress which was in him gave a charm to his whole life and bearing. It kept him ever young; for it allied him in sympathy and in action with the living, throbbing heart-beat of the moving world. To whatever age his life might have been prolonged, he could never have become an old man, or been alienated from the onsweeping effort of determined progress. He never joined in the querulous complaint of the "former days better than now," but his spirit ever was "leaving the things which are behind press forward." Right cheerily did he welcome as an auxiliary every earnest man and every earnest movement for the good of the Church.

Desiring progress, and believing well that every honest effort was promotive of the truth, he stimulated discussion with those who differed from him. And, though the intensity of his own convictions may have prevented somewhat his appreciation of the possibility of an equal and yet opposite conviction in another, he delighted in the exercise of conscious strength, and felt and claimed that truth was near its triumph when the conflict waxed severe; and every one who felt his strength, or whose desire is for truth rather than for victory, can judge with what keen and exquisite relish he presented the opinions which resulted from patient labor in his own chosen field. Had he lived, the proposed extension of the term of ministerial service and the idea of "lay representation" would both have received his vote in the General Conference, for they commended themselves to his matured judgment as progressive movements demanded by the times. He may have felt that all the means and methods used to secure the association of laymen in the councils of the Church were not wise, but he felt also that much

of the opposition to it was factious, partisan, and ungenerous; that the "let well enough alone" cry of many was the very rallying shout of those whom he had met and vanquished as the foes of ministerial culture, and his age would not have deterred him from engaging their weapons, answering their arguments, and overcoming their prejudices; while the recollected achievements of his earlier manhood would have invested his position with a moral fitness almost sublime.

"Great minds can never cease; yet have they not A separate estate of deathlessness; The future is a remnant of their life; Our time is part of theirs, not theirs of ours."

The lesson of John Dempster's life—spent as it was in grappling with error and in mastering the difficulties that opposed progress—pervaded as it was with that "sympathy with God" which is "the master spirit of true progress"—speaks to us at this hour, saying:

"Breast the wave, Christian, when it is strongest; Watch for day, Christian, when night is longest; Onward and onward still be thine endeavor; The rest that remaineth endureth forever.

Fight the fight, Christian—Jesus is o'er thee; Run the race, Christian—heaven is before thee; He who hath promised faltereth never; O, trust in the love that endureth forever.

Lift the eye, Christian, just as it closeth;
Raise the heart, Christian, ere it reposeth;
Nothing thy soul from the Savior shall sever;
Soon shalt thou mount upward to praise him forever."

His departure we have seen, and each of us has cried:
"My Father, my Father, the chariot of Israel and the horsemen thereof!" God grant that whoever may be called to wear his mantle may possess a double portion of his spirit!







Deacidified using the Bookkeeper process. Neutralizing agent: Magnesium Oxide Treatment Date: March 2005

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive Cranberry Township, PA 16066 (724) 779-2111



